Mir Sayyid Ali Hamadani's
Dhakiratul Muluk

An Annotation and Translation

Thesis for Ph.D Programme

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Chapter 1
Introduction

Chapter 1

Introduction

Sayyid Ali Hamadani, popularly known as *Amir-i-Kabir* and *Shah-i-Hamadan* who in the 14th century, chose to work for the cultural transformation of the life of the people in the hilly zones of Central Asia, North and South of Pamir range to forge spiritual unity among them and to present such political ethics to them that could bring about peace not only among the kings and princes of the time but also between the rulers and the ruled. In *Khulasat al-Manaqib* there are references to the names of several places visited by the Sayyid such as Khatlan, Balkh, Badakshan, Shiraz Yazd, Syria, Baghdad, Turkey, Transoxiana, Ceylon (Sri Lanka) and Zaytoon (China) apart from Kashmir which he visited thrice and made this country the center of his Sufi and spiritual activity.

Among 117 works (big and small in Persian and Arabic languages) which Sayyid Ali Hamadani wrote on different subjects like logic, philosophy, jurisprudence, political science, ethics, Sufism and commentaries that are extant in different libraries in Iran, Europe and other countries of Asia.

Sayyid Ali is prominently credited with writing on the instance of kings and disciples, the famous *Dhakhirat al-Muluk*, the book of Islamic ethics, sufi thought and political theory. This book is more profound and substantial than *Ahkam al-Sultania* of Al-Mawardi, *Nasihat al-Muluk* of Ghazali and *Siyasat Nama* of Nizam al-Mulk Tusi.

In *Dhakhirat al-Muluk*, Hamadani raises a just ruler to the position of the deputy or Vice-General of Allah. He holds that Allah made it imperative

that there should be among the people a perfectly *'Adil* ruler (righteous and just), who would properly discipline the activities of the progeny of Adam عليه السلام to strive to execute the decrees of the *Shari'ah* strictly. Like many other Muslim political thinkers, he believes that the implementation of the religious law, strengthening of Islam and faith, depends upon the Sultans (kings) and their officers. In his opinion strictness and implementation of authority are inevitable in the execution of religious law.

His thought, besides showing clarity of approach for good governance, also provides religious guidance to the rulers of his time, aiming at the revival of the Caliphal polity. Hamadani regards Adam عليه السلام as the first man who was bestowed by Allah, with Sultanate (kingdom) and *Nabuwiyyah* (prophethood). He regards Prophet Muhammad صلى الله عليه وسلم as the model of the statesmanship for entire mankind. He divides the rulers into two distinct groups:

a. Those who follow and strive to establish the ordained laws of Allah and Sunnah of the Prophet صلى الله عليه وسلم dispense justice and give their dues to the people. They are the vicegerents of Allah on the earth.

b. The other group consists of the rulers who negate the ordained laws of Allah, do not follow the Sunnah of the Prophet صلى الله عليه وسلم and act according to their own wish. They, according to Hamadani are the enemies of Allah and His Prophet صلى الله عليه وسلم and the imposters (vicegerents of the Satan and Dajal) on the earth.

Hamadani identifies the qualifications of the ruler of the Islamic State. He clearly categorises the rights and duties of the subjects of a state and

clarifies the obligations of a ruler towards his subjects. He holds that sagacity, prudence and wisdom are pre-requisites for a ruler. Hamadani holds that there are two types of subjects in a Muslim state, the believers and the non-believers. Hence their rights and duties differ accordingly. However, some fundamental rights like, right to life and property, right to equality, right to legal defense, right to privacy, right against exploitation, etc. are shared by both the communities.

Hamadani gives a separate mandate for dealing with the *Ahl-i-Kitab* (people of a [revealed] books i.e., Jews and Christians). This mandate is composed of a set of twenty directives that are believed to have been formulated by the Caliph Umar (r.a.) on the *Ahl-i-Kitab*. He regards that it is imperative for every Muslim ruler and governor to make the covenant of Hadrat Umar (r.a.) as the basis of their treatment of *dhimis* (non-Muslim subjects).

Hamdani's classification and explanation of fundamental rights is quite relevant to the modern world. He demands a high moral standard both from the ruler and his subjects. It is the important task of a ruler to lead his subjects to a better end and treat them with benevolence, love and justice. The ethico-political thought of Hamadani stands valid and relevant even today, as it contains elements, which are applicable universally in human society.

He presents a systematic set of fundamental rights. In his treatment of *Dhimmis*, he follows a humanistic outlook. For the maintenance of peaceful political life he not only speaks of rights but lays emphasis on duties also. In his opinion every duty pre-supposes a right and every right implies a

responsibility. In other words, there is neither an absolute right nor an absolute duty. They are closely related to each other. No socio-political system is likely to succeed if it does not bring coordination between the two.

Sayyid Ali's thought, contains certain valid and humanistic principles, which can make the human society peaceful, dynamic, prosperous and authentic, if applied in right earnest. He speaks of the duties and responsibilities of rulers for the betterment of man and the welfare of the society. He demands them to follow the principles of justice, equality, love, kindness and benevolence and holds them responsible for the eradication of all types of evils from the human society. He makes it incumbent on the people, to abide by the ideal principles, revealed in the book of Allah and practiced by Prophet Muhammad صلى الله عليه وسلم.

Hamadani, unlike other Muslim theologians, lays down criteria for legitimate kingship. Ibn Taimiyyah recognized the Sultan as the shadow of Allah and opined that even an unjust ruler was to be obeyed. Abu Yusuf, too, does not prescribe any check on the absolute power of the Caliph. Hamadani on the other hand, while defining a ruler says that a ruler who does not have a benign attitude towards the people is the "Caliph of the devil". He stipulates two criteria for a good ruler: (i) ruling according to the *Sharî'ah* and (ii) a benevolent attitude towards the subjects.

Hamadani's *Dhakhirat al-Muluk* was a favourite book with scholars during the pre-Mughal regime in India. This is borne out by the fact that most of the orientalist libraries contain its Manuscript copies. The copy available in

the National Museum, New Delhi, bears the seal of Aurangzeb's *Qadi al-Qudat*, which shows that the *Qadi* had the book in his personal collection.

Translation is undoubtedly a tough exercise — tougher than perhaps producing a book in prose or composing a verse in poetry. While transferring a word from one language to another, harder intellectual labour, coupled with masterly understanding of literary technicalities may enable a threshold scholar to realize this dream. But what is strikingly significant to note is that transferring simultaneously the thought, the excellencies and the artifices is the longest part of it. When an exercise was undertaken, the present scholar had to transfer his mind, soul and body, all put together from one world to another — a huge transformation indeed. Although perfection is only for Allah but the scholar has put an all time effort to fulfill the realization of the dream of translating such big work into a language (English), which it has not been produced into, so far.

The research done by the present scholar produces an annotation and the translation of *Dhakhirat al-Muluk* (one of the finest works written in Persian by Sayyid Ali Hamadani) into English in addition to assessing the role and impact of Mir Sayyid Ali Hamadani in Kashmir and a review of his works.

Relevance and Objectives of the Study:

Scores of Academics, Teaching and Research Centers have been instituted in Iran, India, Pakistan and Central Asia in the memory of this world renowned sufi and political thinker. Besides, his religio-political and sufi thought has been the theme of dozens of national and international seminars

across the world more than one hundred books and research works have been written about Sayyid Ali in the aforesaid countries.

The present human society that has become devoid of ethical and moral values and is pathetically torn by extremist ideologies and ravaged by terror and violence, needs to be remedied by the expositions and writings of men like Sayyid Ali Hamadani. In order to make available to the human society the teachings of this great luminary of Islamic thought, his book, *Dhakhirat al-Muluk* needed to be translated into English language. This being a great contribution in the field of Islamic studies is a fresh discovery in the annals of Islamic intellectual and cultural heritage.

Review of Literature

In view of its wide ranging relevance for Islamic history and culture *Dhakhirat al-Muluk* has been translated into Latin, French, Turkish and Urdu languages. Mossieu Salvin translated it into French language in 1829 A.D. Again Earnest Federick and Karl Rozenlam translated it into Latin languages in 1852 A.D. and Mustafa bin Sharban Saruri translated it into Turkish language. One more translation of the book was made into Pashtoo language. In addition to the above, four Urdu translations of the book have been produced in India and Pakistan so far.

Methodology

The book has been translated and annotated with the help of some prominent manuscripts of the book available in India and abroad besides consulting some initial printed editions of the work. The translation has been

undertaken without distorting the basis contents of the text with the help of classical and modern Persian and Arabic lexicons.

One of the tentative chapters in the Synopsis entitled, "A Brief Analysis of the Contents" has been merged with the Chapter 4 of the Thesis, as it has been discussed in the Preface of the Book and then in detail in the transated chapters.

Inspite of all the accomplishments, it is clearly known to me that Perfection belongs to Allah alone. This is my humble contribution not only to the academics but it is meant for the society, which is badly immersed in transgression and misdemeanors. I hope the work will, to some extent, prove to be constructive and valuable in the service of the humanity.

Chapter 2

Amir Kabir Sayyid Ali Hamadani and Kashmir: Studying the Role and Impact

The teachings and blessings of the lives of great sufis and saints like Bahauddin Zakaria, Sayyid Ali Hujveri, Khwaja Moeenuddin Chishti, Lal Shahbaz Qalandar, Sayyid Ali Hamadani and other great Sufis enabled the people of India and Pakistan to benefit from the teachings of Islam[1].

Out of these Sayyid Ali Hamdani gave special importance to the valley of Kashmir. It is said that due to the history of Kashmiri rulers which included Mauryas, Kushans, Sultans, Mughals, Afghans and so on the religious conditions of the valley were highly disturbed. These empires not only ruled the place but produced a great number of philosophers, saints and sages as well. To point to a few amdhimati (a contemporary of Christ) and Naga Rjuna, one of the founders of the Mahayara Buddhism may be mentioned[2].

Before the advent of Mir Sayyid Ali Hamadani in Kashmir, the valley was engulfed in Brahmanical idolatory and other non-Islamic practices.

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[1] Allama Muhammad Iqbal, *Javid Nama*, Iteqad Publishing House, Delhi, (Kuliyat), Lahore, 1973.

[2] S. M. Saeed, "Shah-e-Hamadan and Kashmir", *Shah-e-Hamadan Amir Kabir Sayyid Ali Hamadani (A.H. 714-786)*, Proceedings of the Shah-e-Hamadan International Conference held on October 2-4, 1987 at Muzaffarabad, AJK on the occasion of 622nd Anniversary of Amir Kabir Sayyid Ali Hamadani, Shah-e-Hamadan, (b. 714-d.786 A.H.), ed(s)., Dr. Agha Hussain Hamadani and Dr. Muhammad Riaz, Institute of Kashmir Studies, Muzaffarabad, 1991, p.128.

Although Islam had reached the valley quite earlier but it was not practically followed anywhere.

According to the legends, Mir Sayyid Ali Hamadani was a world traveler and historians like Muhiud Din Sufi[1] and Muhibul Hassan[2] agree with them, both relying on Miskin[3] agree on the fact that Mir Sayyid Ali Hamadani visited Kashmir three times, in 774/1372-73, 781/1379-80 and 785/1383-84. However, there is no mention of any activity of Hamadani during his first two visits.

It is said that Shah-i-Hamadan visited Kashmir along with 700 Saadat and normally geographers, historians, academicians all mention two important reasons for his visit to Kashmir.

The first reason, which is widely acknowledged, elaborates that Shah-i-Hamadan was highly influenced by the Naqshbandi order from the beginning. But the keen interest and participation of Naqshbandis in the then politics made the Saiyyids of Hamadan to reject the rulership of Timur[4]. Consequently, Timur with his rising power crushed all coming into his way

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[1] G.M.D. Sufi, *Kashir*, Vol. I, pp. 86-87.

[2] Muhibul Hasan, *Kashmir Under Sultans*, pp. 55-56.

[3] *Tarikh-i-Kabir*, p. 12, 14, 92; Jonaraja, *Rajatarangani*, p. 47..

[4] By 1370, Timur has established as the undisputed ruler of Samarkand and Bukhara, and was extending his power in the neighbouring countries with a terrible speed. He conquered Balkh (1369), Khurasan (1369-80) and Heart (1380). Meanwhile, he was also making preparations to occupy Persia.

and somehow Shah-i-Hamadan alongwith his 700 Saadat fled for safety and entered Kashmir in 1379 as refugees[1].

It is also said that Shah-i-Hamadan had earlier sent one of his Saadats Taj al-Din to make grounds for the visit of Shah-i-Hamadan himself so that they could enlighten the people of the valley with the message of Islam[2].

R.K.Parmu[3] records the second important reason as an escape of many including Saiyyids from Persia out of the fear of a disease[4]. The Muslim ruler Sultan Qutb ud-Din received the group warmly and made all comfortable arrangements for them out of his Sultanate[5].

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[1] P.N.K. Bamzai says that it was the first visit. R.K.Parmu, *History of Muslim Rule in Kashmir*, Janta Publications, New Delhi, 1969, p. 103, mentions that it was the second one; whereas Mohibul Hasan, *Kashmir under the Sultans* (Urdu), Delhi, 1974, p. 56, refers to it as the third one.

[2] A. U. Mir, *op. cit.*, p.49.

[3] R.K.Parmu, *op. cit.*, p. 112.

[4] The Black Death' was the most devastating of many out-breaks of plague. Although its origins are uncertain, it is believed to have come from the Far East and to have been carried Westward to Europe by merchants, pilgrims and other travelers. It spread especially fast along the sea trade routes, transmitted by the fleas of rats in board ship. The particular virulence of this epidemic may have been due to the presence of the more deadly pneumonic variety of plague, the only form that can be directly transmitted from one human to another (by sneezing, for example). It is estimated that as much as one-third of the population of Europe and the near East died as a result of this outbreak in less that twenty years. The above mentioned description of the Black Death that began in mid-14th century, leaves one in no doubt that Persia which falls in Near East and was close to both the silk route as well as sea route, might have also experienced the effect of this great human tragedy.

[5] G. M. Shah, "The Travel Geography of Shah-i-Hamadan: A Spatial; Scenario of Rub-i-Maskoon", *Shah-i-Hamadan Mir Saiyid Ali Hamedani*, pp. 104-105.

Shah-i-Hamadan was known for his outstanding spiritual energy which was so strong that he could bring all the people of the Valley into the fold of Islam[1].

In this very context Allama Iqbal said about Shah-i-Hamadan, "the leader of the leaders, Commender of the non-Arab Muslims: his hands were the builders of the fate of Islamic Communities"[2]. Shah-i-Hamadan based his teachings on the concepts of Tawheed, Taqwa, Ikhlas and Unity[3].

Shah-i-Hamadan also known as Amir-i-Kabir[4] laid immense and profound impact on Kashmir; its economy, society and culture. The influence of Shah-i-Hamadan is also deeply engrossed in the lives of the people of the valley that still people of Kashmir read and understand the tenets of Islam on the lines marked by Shah-i-Hamadan which had already been drawn by the Prophet Muhammad (SAWS)[5].

Even before his entry, many other Muslim missionaries tried to inspire the people and more specifically Sultans[6]. Bulbulshah[7], a Muslim missionary of great repute was not able to popularize the faith; although he succeeded in

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[1] S. M. Saeed, *op. cit.*, p.129.

[2] Dr. G.M.D. Sufi, *Kashir*, Lahore, 1948.

[3] Sayyid Ali Hamadani, *Zakhiratul Muluk*, Lahore, 1321 AH.

[4] Abdul Ahad, *Kashmir to Frankfurt: A Study of Arts and Crafts*, New Delhi, 1987, p. 14.

[5] *Islam in the Modern Age: Problems and Prospects*, Iqbal Institute, Kashmir University, Srinagar, pp. 209-10.

[6] P. N. K. Bamzai, *A History of Kahmir*, India, 1962, p. 482.

[7] Abdul Ahad, *op. cit.*, p. 3.

acquiring state patronage for the new faith by successfully converting King Rinchina to his creed.

It is a recorded fact that due to the single efforts of Hamadani and his Saadats, he transformed Kashmiris to new pattern of life. It is also a remarkable fact that inspite of the apparent hardships of the people emersed in polytheism he succeeded in spreading the blessings of Islam and there is no denying the fact that his hands were the builders of the fate of Islamic communities. Credit goes to Shah-e-Hamadan that he established a model Islamic Society wherever he went, particularly in Kashmir valley[1].

Shah-i-Hamadan opened a new chapter in the history of Kashmir with over 37000 conversions to Islam within a short span of time. Since Shah-i-Hamadan was a great scholar, he being the theologian, sociologist, proved a genius by contributing profusely on varied subjects like ethics, science, philosophy, jurisprudence, theology, poetry and prose[2].

Saiyyid Ali Hamadani's impact is quite clear on the economy, culture and society of the valley because the economy was declining due to the failed political policies; wrong taxation policies; feudal system; reduced participation in agriculture and degradation in morals[3]. The rulers and subjects were disintegrated[4] and foreign forces were intensifying the confusion[1] by forcibly owing the state land[2].

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[1] S. M. Saeed, *op. cit.*, p. 129.

[2] P. N. K. Bamzai, *op. cit.*, pp. 483-84.

[3] Kalhana, *Rajatarangini*, (tr. Stein), Vol. I,II, 1961, pp. 20, 869, 208, 273, 352.

[4] Kalhana, *op. cit.*, p. 273.

The end of the 10th century A.D., thus, saw the socio-political equilibrium of the valley so intensely disturbed that life became extremely difficult and after the Mongol invasion, "Kashmir became almost a region before creation; a vast field with few men without food and full of grass"[3].

Even after 1320 the newly established Sultanate was disturbed at all ends and was not able to devise alternate modes of living besides failed in renovating the economic system of the valley[4].

Thus the conditions prevailing in Kashmir were favourable enough for the assertion of Shah-i-Hamadan and his ideology which he brought from Central Asia in the shape of Islam. His creed filled the religious and ideological void which had been created by frustrating socio-economic situation prevailing in the valley at that time[5].

Shah-i-Hamadan was quite aware of the benefits of the trade, commerce and other means of earning livelihood. So he introduced the pattern prevailing in then Central Asia. Shah-i-Hamadan's keen interest inspired Sultan Qutb ud Din (1374-1389) to introduce modes of life befitting the Muslim court and society[6]. The Sultan therefore earnestly strove to re-model the socio-economic

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[1] *Ibid.*, pp. 304-308.

[2] Abdul Ahad, *op. cit.*, p. 2.

[3] *Idem*

[4] Dr. Abdul Ahad, "Impact of Hazrat Sayyid Ali Hamadani on Medieval Kashmir", *Shah-e-Hamadan Amir Kabir Sayyid Ali Hamadani (A.H. 714-786)*, *op. cit.*, p.162.

[5] *Idem*

[6] P. N. K. Bamzai, *op. cit.*, pp. 531-36.

system of Kashmir which had brought ample material prosperity to that region[1].

This modeling was based primarily on introduction of arts and craft, a technique in Central Asia, and secondarily on the mineral resources and renovated irrigation system meant to improve the lot of the masses[2].

Shah-i-Hamadan made Sultan Qutb al-Din to start the shawl industry in Kashmir on the pattern of Central Asian *Karkhana*[3]. This way he reorganized the industry system[4] in Kashmir, thereby bringing the economic lines of the people on the growing front and restructuring the Kashmiri society under the influence of Islam[5].

He shaped the economic system on the concept of labour division and apart from employing skilled labour, these Karkhanas imparted training to Kashmiris in various techniques of manufacturing what was required by the people[6].

Now after production, the goods were to be distributed and the *Karkhanas* necessitated the establishment of markets which further intensified the process of urbanization and gave impetus to trade and commerce. This was the real turning point in the history because markets had no existence before

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[1] *Ibid.*, p. 532.

[2] Dr. Abdul Ahad, *op. cit.*, p.162.

[3] P. N. K. Bamzai, *op. cit.*, pp. 535-36.

[4] *Ibid.*, p. 442.

[5] Dr. Abdul Ahad, *op. cit.*, p.163.

[6] Abdul Ahad, *op. cit.*, pp. 53, 66.

since there were no such commodities available. Steadily, the markets gained popularity because of the highly skilled commodities and the volume of trade increased with every passing day. This resulted not only in example material prosperity of the people but also in considerable artistic activity which ultimately, especially in the reign of Sultan Zain al-Abidin, attracted the attention of foreign customers. Consequently the valley began exporting its products to foreign countries where Kashmir's craftsmanship excited wonder and evoked tremendous praise and appreciations[1].

Shah-i-Hamadan also introduced the concept of Muslim architecture by constructing *Khanqahs*, mosques and tombs[2] on the pattern, which was totally new to Kashmir. This also enhanced the opportunities for employment[3].

Thus the *Karkhana* system and the Muslim architecture adopted by the Sultans under the influence of Hazrat Syed Ali made it easier for artisans and craftsmen to earn their livelihood and sustain themselves more comfortably and honourably than their predecessors in the field[4].

It was not only that the introduction of new patterns of earning livelihood was taken care of[5] but the agricultural, irrigational and industrial system was also revived by introducing new techniques. The canals were dug to meet the irrigational requirements which otherwise had made people to quit

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[1] *Islam in the Modern Age: Problems and Prospects*, *op. cit.*, p. 213.

[2] *Idem*

[3] G.M.D. Sufi, *op. cit.*, pp. 358-60.

[4] Dr. Abdul Ahad, *op. cit.*, p.164.

[5] *Idem*

agriculture. Among other land reforms mention must be made of reduction in taxes[1] which used to be so heavy as not to allow Kashmiris to afford an essential commodity like salt[2]. It was after Shah-i-Hamadan's successful economic strategies that unlike other Muslim missionaries, Islam was popularized in the valley with more vigour and enthusiasm. Only when Kashmiris realized these benefits, of Shah-i-Hamadan's strategy, directly affecting their day-to-day life that they accepted Islam as their faith[3].

Shah-i-Hamadan's impact was profound in the valley because of the unity that he stressed a lot with the result of which his team was dedicated for the cause of Islam[4]. Some prominent and important members of his team included Khwaja Ishaq Khatlani, an *'alim*, to whom Saiyid wedded his own daughter[5]; Shaykh Qawam-al-Din; Saiyid Hussain Simnani[6] who is said to have accompanied Tajj-ud-Din[7] before the visit of Shah-i-Hamadan to Kashmir and is said to have influenced Sultan Shihab-ud-Din[8] (1354-73) and Sultan Qutb-ud-Din[9] (1373-89); Saiyid Kamal, who taught Shariat to Sultan Qutb-ud-Din, Saiyid Jamal al-Din who was a Muhaddith[10]; Muhammad

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[1] G.M.D. Sufi, *op. cit.*, pp. 358-60.

[2] *Idem*

[3] Dr. Abdul Ahad, *op. cit.*, p.164.

[4] Abdul Hai, *Nuzhatul Khawatir*, Vol. 2, p. 88.

[5] Mohi ud Din *Miskin*, *op. cit.*, p. 82.

[6] Syed Ali, *Tarikh-i-Kashmir*, Ajanta Publications, New Delhi, 1981, p. 1a.

[7] Muhammad Aslam, *Gauhar-i-Alam*, 1972, p. 116a.

[8] P. N. K. Bamzai, *op. cit.*, p. 315.

[9] *Ibid.*p. 318.

[10] A person with sufficient knowledge about the traditions of the Prophet (SAW).

Kazim also known as Saiyid Qazi emerged as Chief Librarian; Saiyid Muhammad Baihaqi; Saiyid Muhammad Ainposh, Saiyid Baha-ud-Din and Saiyid Muhammad Balkhi.

Shah-i-Hamadan's team was full of intellectuals, Ulama, artisans, craftsmen and other technical personalities who besides religious ideals brought economic prosperity of Kashmir.

The team was peaceful[1] and all historians are sure of the fact that none used any means of violence or power to spread the message of Islam. Although they had been able to maintain healthy relations with the rulers but they never rendered to the military or forcible assistance, which otherwise they could easily adopt.

With the decreasing economy of the valley, the people were getting involved in morally corrupt practices like prevalence of castes and sub-castes in society, exploitation of common people at the hands of the traditional Brahmin, frequent inter and intra group civil wars between various sections of society, confusing faiths and lawlessness prevailed in the society which had practically rendered had rendered common people helpless. Common man was eager for a healthy change[2] in the system and thus the percentage of people coming to Islam was increasing which was a milestone to achieve in the 14th

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[1] Jafar Badakhshi Nurud Din, *Khulasat al-Manaqib*, Oriental Research Deptt., p. 17.

[2] Sadat, Bulbulshah, pp. 7, 23; cf. P. N. K. Bamzai, *op. cit.*, p. 525.

century because the tide of history of Kashmir was now in the hands of Muslims[1].

Sayyid Ali Hamadani did not confine his assistance and message to downtrodden and Muslims alone but he equally attracted the privileged class of the society including Sultans, nobles, Brahms and some non-Muslims specifically Hindus[2].

Shah-i-Hamadan was held with great reverence by Sultan Qutb al-Din in and outside his court but there is not a single evidence mentioning direct or indirect participation of Shah-i-Hamadan in politics. Although it is said that he laid great impact on the Sutlan through timely teachings, advices, theories, justifications, decisions and principles of Quran and Sunnah[3]. To some writers this is the reasons that Shah-i-Hamadan devoted major part of *Zakirat al-Muluk* for the discussion of Islamic politics[4].

Shah-i-Hamadan's mission was successful because of his personal practical life which was full of integrity and truthfulness. He was a great profounder of earning one's ~~one's~~ own livelihood and rejected the traditional means of a patronage and support open to religious men[5]. This has evidence

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[1] Syeda Ashraf Zaffar, *Syed Mir Ali Hamadani*, Mahal Publications, Delhi, 1987, pp. 126-27.

[2] *Ibid.*, p. 114.

[3] A. Q. Rafiqui, *Sufism in Kashmir*, ... pp. 29-31.

[4] Hamadani, *Zakhirat al-Muluk*, (tr. Rayaz Qadril, Islamic Book Foundation, New Delhi, 2nd ed., 1991, p. 4.

[5] Hakim S. M. Kamaluddin Hussain, *Sahib-i-Muwaddatul Quraba*, Nasik, 1984, p. 12; K. A. Nizami, *Some Aspects of Religion and Politics during the First half of Thirteenth Century*, Delhi, p. 240.

when he rejected the idea of charity for religious men or orders because he hated the concept of parasitology and himself earned his living by cap-making and encouraged his *murids* (followers) to do the same[1]. He desisted from staying away from the society and feared that isolation would stop him from spreading the message of Islam to common man. He was himself also an expert *sozan kari* (needle worker)[2]. He is credited with the establishment of handicraft industry in Kashmir. When he came to Kashmir he brought along with him hundreds of disciples who were painters, calligraphers, shawl-makers, etc[3]. There is no mention, for example, of the shawl industry before the time of Hamadani[4].

Hamadani's influence is also said to have on the famous Kashmiri poetess and mystic Lala Ded born in the middle of 14th century A.D.[5] It is recorded that due to Hamadani's influence she rejected the caste-system and criticized idolatory[6]. Hamadani's influence is evident in her assertion that asceticism was not necessary for intimacy with Allah; householder could achieve this as well as a hermit, provided he performed his duties selflessly[7].

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[1] S. M. Kamaluddin Hakim, *Sahib-i-Muwadatul Quraba*, Nasik, 1984, p. 18.

[2] *Idem*

[3] Rashid Nazki, *Tammaduni Zindagi main Sadat ka Hissa, Hamara Adab* - J&K Academy of Arts, Srinagar, pp. 194-95.

[4] Mohibul Hasan, *op. cit.*, p. 262.

[5] P. N. K. Bamzai, *op. cit.*, p. 539.

[6] Mohibul Hasan, *op. cit.*, pp. 237-39.

[7] *Ibid.*, p. 239.

Hamadani introduced the concept of *dhikr* in the valley, which was a step to bring different sections of the society together without reference to their wealth and property. It is also noted that Sultan Sikander (1389-1413 A.D.) under the influence of Hamadani (born in 1372 A.D.) banned all intoxicants, the customs of 'Sutee' and other evil social practices in Kashmir[1].

Historians also note that Sultan Qutubud Din (1373-1389)[2] who had married two sisters in contravention of the Shariat, went to the extent of divorcing one of them at the urging of Hamadani[3]. Further at the instance of Shah-i-Hamadan, Sultan Shihabud Din established the first Madrasatul Quran. Schools were also established to teach the basics of Islam in important villages of Kashmir[4]. According to sufi, "under the influence of the great Syed, the Sultan (Qutubuddin) devoted time to meditation and prayer and became a great Sufi poet. Farishta says that Sultan Qutubuddin was remarkable for his keen interest in public business, which he personally transacted in person and generally with justice and moderation"[5].

We also know that Sultan Sikander (1389-1413), who succeeded Qutubuddin was, as a result of Hamadani's writings, more inclined towards religion than many of this predecessors. He attempted to introduce Shariat law

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[1] Mohibul Hasan, *op. cit.*, pp. 64, 65, 153; Hamadani, *op. cit.*, p. 2b.

[2] Shamsuddin Ahmad, "Hazrat Shah Hamadan ke Char Khutut - Chand Badshahon ke Nam", *Danish*, Srinagar, 1993, pp. 6, 9.

[3] G. M. D. Sufi, *op. cit.*, p. 90.

[4] Mohibul Hasan, *op. cit.*, p. 260.

[5] G. M. D. Sufi, *Islamic Culture in Kashmir*, Delhi, 1979, pp. 65-66.

n his Sultanate[1]. Hamadani was, at the same time, careful about keeping a personal distance from State to preserve his independence. When Sultan Qutubuddin invited him to stay with him in 1378, he declined and stayed in a sarai (resting place) till such time as his murids (followers) built him a suffa (plinth) after which he began living there[2]. Hamadani's Dhakirat ul-Muluk was a favourite book with the scholars during the pre-Mughal period in India[3]. This is borne out of the fact that most of the orientalist libraries contain manuscript copies of Dhakirat ul-Muluk while this is not the case as far as Fatawa-i-Jahandari, or the Fatawa-i-Firoz Shahi is concerned. The copy available in the National Museum, New Delhi, bears the seal of Aurengzeb's Qadiu'l Qadat, which shows that the Qadi had the book in his personal collection. Its importance illustrated by the number of languages that it was translated into.

One of the Hamadani's impact of great significance was the emergence of a network of Khanqahs which served as great centers of proselytisation especially at Hindu rich centers like Pampore, Awantipora, Bijbihara, Shahabad and Tral and which still exist at these places.

The local response to Hamadani's teachings came in the form of emergence of an indigenous religious order, the rishism. The following verses

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[1] *Idem*

[2] Mohibul Hasan, *op. cit.*, p. 56.

[3] G. M. D. Sufi, *op. cit.*, p. 90.

of Shaikh Nur ud-Din (Nund Rishi) the founder of this order, bear testimony to the influence of Hamadani and his son Mir Muhammad Hamadani[1].

The first rishi was Prophet Muhammad (SAW)

The second in order was Hadrat Ovais

The third Rishi was Zulkhi Rishi

The fourth in order was Hadrat Pilas

The fifth was Rum Rishi

The sixth in order was Hadrat Miran

The seventh (me) is miscalled a Rishi

Do I deserve to be called a Rishi?

What is my name?

Allama Iqbal beautifully pays tributes to Hamadani and declares him chief of Sadat and maker of the destiny of the Muslim Ummah[2].

In fact the increased cultural contacts between Central Asia and Kashmir during the medieval period were largely result of the missionary activities of Sufi saints from Persia and Central Asia like Saiyyid Ali Hamadani, Bulbul Shah, Mir Shamsuddin and many others[3]. Hamadani's singular achievement was to rescue Sufism in the valley from other

[1] Moti Lal Saqi, *Kulliyat-i-Shaikh ul-Alam*, Delhi, 1979, p. 65.

[2] Allama Iqbal, *Javeed Nama*, Iteqad Publishing House, Delhi, p. 272.

[3] Mohibul Hasan, *Kashmir under the Sultans* (Urdu), Delhi, 1974, pp. 222-25.

worldliness and quitism. His influence continues to be felt more than six hundred years after his death.

Chapter 3
Some Prominent Works of Sayyid Ali Hamadani: A Review

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Some Prominent Works of Sayyid Ali Hamadani: A Review

Mir Saiyyid Ali Hamadani was a spectacular traveller of his times[1]. During his visits he spent most of this time in the expansion of the message of Islam in the different parts of the world[2]. The history records his busy schedule but still he managed the shortest spans of time to document his advices, decisions and judgments for the kings, nobles, courtiers, religious and other scholars, and common people. Although caught up in the tight, busy and hectic schedule, he proved to be the greatest of the writers as well[3]. He was an expert of Arabic and Persian languages, and so his writings are found in these scripts. For the convenience of the people, from time to time, his works have been translated into different languages[4]. As such the exact number of his writings is not clear but in the as per the academicians his writings include poems in the form of *ghazals* and couplets, books and letters. Among the writings, some are available in direct form but others have been compiled out of his deeds, actions, lectures, sermons, decisions and judgments by his disciples.

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[1] G.M.D. Sufi, *Kashir*, Vol. I, pp. 86-87.

[2] *Tarikh-i-Kabir*, p. 12

[3] Prof. Shams al-Din Ahmad in *Shah-i-Hamadan, Hayat aur Karnamay* (Urdu), Sheikh Ghulam Muhammad and Sons, Amira Kadal, Srinagar, 1995, p. 485.

[4] P. N. K. Bamzai, *A History of Kahmir*, India, 1962, p. 12.

Some scholars are of the opinion that the number of books in History count around 117[1] but they have not been able to mention all of the titles. The current scholar after re-visiting Mir Sayyid Ali Hamadani recorded the below mentioned works, which have also been noted by different scholars and historians including Prof. Shams al-Din Ahmad in *Shah-i-Hamadan, Hayat aur Karnamay* (Urdu), Sheikh Ghulam Muhammad and sons, Amira Kadal, Srinagar, 1995, Nausheen Jafery in "Mir Saiyid Ali Hamedani: His Life and Works", *Shah-i-Hamadan: Mir Saiyid Ali Hamedani, His Life and Works,* Kanishka Publishes, Distributors, New Delhi, 2003, Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*, Sufi Ghulam Mohi al-Din, *Kashmir Nami*, Amir Sultan, *Majalis al-Ashhaq* and others. Contrary to the common notion in Kashmir that portrays Amir Kabir only as a dervish or a saint who at most seems to have converted a good number of people to Islam by the force of his miracles, Amir Kabeer was a prolific scholar of Arabic as well as Persian. He was a religious scholar, a preacher, a practising Sufi and a great political thinker. The historians have attributed to him as many as 117 writings but the fact remains that this number seems an exaggerated one and the researchers have not exactly fixed the number of his original writings. The writings of Amir-i-Kabir are scattered across in different libraries of the world and it seems likely that the scholars have benefited from a variety of his writings although all these writings are not extent. The author of *Khulasatul Manaqib* quotes Amir-i-Kabier himself saying,

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[1] Prof. Shams al-Din Ahmad in *Shah-i-Hamadan, Hayat aur Karnamay* (Urdu), Sheikh Ghulam Muhammad and Sons, Amira Kadal, Srinagar, 1995, p. 485.

Mara Dareen Rozgaar,

Kase Na Shanaakth,

Walaykin baed az fout e mann ba saad saal

Taliban payda shawand ki az rasailey mann

Fawayid geerand wa qadre mann be shinasand

I have not been appreciated in this world but one hundred years after my death students will start benefiting from my writings and will appreciate my value.

Let us start from those books which have been written by Sayid Ali in Arabic.

1. *Sharh-i-Asma al-Husana*

This manuscript exists in the library of Tajekistan, under the number 3871. Another copy of this manuscript exists in the central library of Tashkant. It has 90 pages and deals with the explanation (*Sharah*) of the 99 attributes of Allah. This Risalah begins with these words.

الحمد لله الذی نور السماء الوجود بمصابیح اسماء الحسنٰی وفتح ابواب خزائن الوجود بمفاتیح الصفات

In the preface of this Risalah Saiyyid Ali says,

قال الله تعلی ــ ولله الاسماء الحسنٰی فادعوه بها

After the preface, Amir-i-Kabir makes an extensive explanation of *Asma al-Husana* and their *barakât* in the light of Qur'ân and Hadith. The Risalah comes to an end with this prayer.

ربنا لا تزغ قلوبنا بعد اذ هديتنا وهب لنا من لدنک رحمة انک انت الوهاب

2. The second Arabic work of Amir-i-Kabir is ***Asrar al-Nuqtata***, the hand written copy of this manuscript exists in the Khadeevia library of Egypt and another copy in library of Bombay. The manuscript has been translated into Persian and that translation has been beautifully published from Shiraz. This Risalah deals with oneness of Allah and the spiritual meaning of *tawhid*; it throws sufficient light on the mightiness of Allah. The Risalah begins with these words.

الحمد لله الذی ظهر بما شاء بمشیته واستر ممن شاء عزته الرصدیه وجعل خصائص النطقة بقدرته

3. ***Al Muwaddatu fil qurba wa ahlul aba***

This treatise has been explained in Arabic and translated into Persian as well as urdu, a hand written copy of it is in the Asfiya library of Hyderabad and another copy is in the Royal Asiatic Society of Bengal in Calcutta under no 292. one more copy exists in the library of Imam Amir al-Mumimin at Najaf, the first two manuscripts have been written in the last decade of 11th century Hijri. The treatise has been published from Bombay in 1310 Hijri and is not available in markets now. Saiyyid Abul Qasim bin Hussain Rizvi has written an Arabic commentary on it in 1317 Hijri. Saiyyid Shareef Hussain

Subzwari from Lahore has translated it into Urdu language under the name Zaadul Uqba in 1961. In this treatise Amir-i-Kabir has extensively dealt with the discussion pertaining to the love of Ahl-i-Bait. The treatise starts with these words.

الحمد لله على ما انعمنى اولى النعم والهمنى الى مودة حبيبة جامع الفضائل والكرم الذى بعثه الله رسولا الا كافة الامم

The first chapter of the Risalah carries 35 Ahadees in the praise of Ahl-i-bait, 19 Ahadees glorifying the personality of Hazrat Ali, 12 Ahadees highlighting the importance for the love of Hazrat Ali. One chapter praising the Khulfa-i-Rashidin, one chapter in the praise of Hazrat Fatima and another in the praise of Hazrat Khadeejah.

4. ***Rausat al-Firdous,*** only one copy of this treatise is available in England; this is a detailed treatise in which Amir-i-Kabir has collected all those Ahadees of Prophet صلى الله عليه وسلم, which he has uttered in favour of *Makarime Akhlaq*, ethics and virtues. More than 1500 Ahadith have been reproduced in this book and stress ahs been laid upon the peoples serious effort to follow the book of Allah and the Sunnah of the Prophet صلى الله عليه وسلم. Amir-i-Kabir has lamented about the contemporary ulema who do not follow Qur'ân and Sunnah. The book starts with these words:

الحمد لله انزل جواهر الحكم بخلاء القلوب

5. ***Manazil al-Salikin***, a hand written copy of this treatise under the no 2388 exists in the library of Tashkent, another copy in London. In this treatise

Amir-i-Kabir has discussed in ten chapters the 100 stages of Tassawuf. Its copies have also been sighted in Tehran, and Tajekistan. Some prominent stages of Tassuwuf which are discussed in this book are *al-Tauba*, *al-Muhasabah*, *al-Tafakkur*, *al-Tazakkur*, *al-Qarar*, *al-Ihsan*, *al-Zuhdl al-Ikhlas* etc.

6. ***Fi Ulema-i-Din***, a hand written manuscript under the no 4250, exists in the National Library of Tehran. This small treatise consists of only 8 pages and deals with the qualities of *ulema-i-din* and disqualifications of *ulema-i-soo*. In this Amir-i-Kabir emphasizes on the fact that *ulema-i-din* should carry the same *Zahir* and *Batin* and they should never be after the temporal pursuits, the treatise starts with these words:

ان علماء الدين هم المعتصمون بكتاب الله المجاهدون فى متابعة والمقتدون باصحابه

7. ***Risalat al-Awrad***, a photocopy of this manuscript under the number 672/1666 exists in the Central Library of the University of Tehran. This treatise consists of only sixteen pages and deals with the importance of *zikr* and *awrad* for the Sufis. This treatise is almost similar to *award-i- fathiya* but the difference is that in the former, Amir-i-Kabir has explained the text with the help of Persian verses. The treatise starts with these words:

والحمد لله الذى جعل الليل والنهار خلفه لمن اراد ان يذكر اوراد ان يكون شكورا

8. ***Fi Fazlil Faqr wa Halatil Fuqara***, this hand written treatise exists under the name faqreeya under no 2316 in the library of Tashkent another copy of the same is in the library of Ayasufeeya, the treatise begins with these words:

الحمد لله ملک الحمید ذی العرش المجید فعال لما رید الذی اخرج الخلق من مضیق العدم الی فضاء الوجود وجعل منهم الاشقیاء وسعد.

It primarily deals with the saying of Prophet Mohammad صلى الله عليه وسلم and Sahabah regarding the greatness of the people of Faqr and the friends of Fuqaraa,

9. ***Sifat al-Fuqara***, a 4 page treatise existing in the National Library of Tehran under no 2377 and the library of Tashkent under no 2315. In this Saiyyid Ali has dealt with the same topic as in *Fi Fazil lil Faqr*.

10. ***Al-Insan al-Kamil***, this manuscript exists in the library of Leiden, the 4 page treatise talks about the qualities of *Insan-i-Kamil*, the perfect man, it begins with the words:

سبحان القدوس وبحمده والصلوٰة علی محمد و آله اما بعد فقال النبی العربی الامی: انا من الله والمومنون منی

Saiyyid Ali's *Insan-i-Kamil* is he who attains the model prescribed by the Prophet صلى الله عليه وسلم. Saiyyid Ali says:

میفرماید کہ انسان کامل آنست کہ در تقلید کاملترین انسان حاحضرت رسول ﷺ، بمقام اعلای انسان

11. ***Al Nasikh wa al-Mansukh fi al-Quran Majid***, the manuscript in the Central Library of Tehran under no 2830. In this Saiyyid Ali has in the light of the *ayat* explained the *nasikh* and *mansukh ayaat* of Holy Qur'ân:

ما ننسخ من آية او ننسهانات بخير منها او مثلها

He has mentioned 22 *ayaat* both in the category of *nasikh* and *mansukh*.

12. ***Fi Khasi Ahl al-Batin***, the photocopy of this manuscript is in the Central Library of London under the no 2387 and also in the library of Tashkent under the no 3. This treatise has only 2 pages in which Saiyyid Ali has highlighted the qualities of *Ahl-i-batin*. He says that *Ahl-i-batin* should possess at least these three peculiarities:

ان لا يفرح بموجود ولا يحزن بمفقود، ان ليس عنده من ذاته، وان يوصل بالله وترک محبة الدنيا

13. ***Risalat al-Tauba***, manuscript in the library of London under no 3871, in this Saiyyid Ali has highlighted the blessings of *tauba* and the importance of seclusion, the treatise begins with these words:

الحمد لله وسلام علىعباده الذين اصطفىٰ اما بعد فاعلم ايها طالب جعلک الله ممن صقل دائرة قلبه

Amir-i-Kabir has said in the praise of *Tauba*:

عن كدورات الهوا وازاح عنه الشوائب البانعة من الطريق الذورة العليا فالتوبة
هى الرجوى من المخالفة الى الموافقة والشرائطه ثلث اشياء: والاعتذار والاقلاع،
الاول وظيفة الجنان والثانى ورد اللسان والثالث كف الجوارح عن العصيان

14. ***Arba'in fi Fazail Amir al-Muminin***, the manuscript is in the National University of Paris and London and Tashkent, it is also known as *Manqibus Sadaat*. The treatise consists of those 40 Ahadees which pertain to the position of Hazrat Ali and *ahl-i-bait* and these Ahadees have been brought down from the *sanad* of Imam Ali ibn Musa Raza.

These were some of Arabic works of Saiyyid Ali Hamadani, but the bulk of his works have been produced in Persian language. We shall try to introduce only some prominent woks that are widely read and accepted throughout the world.

Dhakhirat al-Muluk, this is the most important, celebrated and widely read and appreciated book of Saiyyid Ali Hamadani. In fact my original research project is *Dhakhirat al-Muluk* itself. There is a long list of libraries across the world where the copies of *Dhakhirat al-Muluk* are available in the form of manuscripts. Some of them are Tehran, Lahore, Berlin, Mashad, and Tashkent, laden, London, Istanbul, Calcutta Mysore, Bombay, France, oxford, Peshawar, Kabul and Aligarh. The theme of this book is good polity and ethics. Perhaps this is the only second title in Persian written after Aklaq-i-Nasiri of Khaja Naseeruddin Tusi. As mentioned in the introduction of this book Saiyyid Ali wrote it as a guide for the kings and the rulers. The book is so profound that it has been translated into all major languages.

Masharib al-Azwaq. This is the explanation of *qasedayee khumreeyah*. dealing with the spiritual states of a sufi who goes on the path to attain union with Allah, this book is written by Abu Hafz Ibni Fariz Misri, a renowned mystic poet of Egypt. The book exists in the manuscript form in the libraries of Tehran, Tashkent, Lahore and London. According to a recent research the original *qasidah* of Ibni Fariz consists of 41 verses but Saiyyid Ali has annotated only 32 of them. In the preface of this Saiyyid Ali writes:

طون قصیدۂ میمیہ شیخ عارف محققابو حفص عمر بن فارض مصری قدست اسرارہ از آن جملہ بود کہ ابواب ابیات آن مشحون لطائف وحقائق واصداف الفاظ آن مملو جواہر ودقائق است مبنی بر استعارات از ذکر مدام ومیخانہ وکاس وساقی، ومنوس بر اشارات بہ نتائج آثار تجلیات جمال وجہ باقی، بکھف ردا نکار محجوبان جاحد ورد ع اسرار طاغیان جامد ۔ بر اثر ھر بیت کلمہ ای چند بر سبیل اختصار تحریر افتاد وبر حقائق اشارات ودقائق مرموزات ناظم ولطائف استعارات وغرایب نکت واشاراتی کہ میان این طائفہ متداول است ایمائی کردہ شد وبمقتضای آنکہ مبانی اشارات ومعانی عبارات این باکورۂ غیبی مبین تفاوت اذواق سلاکان ومعین تنوع احوال عارفان خواھد بود این رسالہ ''مشارب الاذواق'' نام کردہ شد

and the main text starts with these words:

''محبت پنج است: اول محب است وھو او بقاو کمال آن دوم محبت محسن سوم محبت صاحب کمال چھارم محبت حاصل از تعارف روحانی

Awrad-i-Fathiya, this famous treatise in Arabic and is the collection of those Qur'ânic verses which Saiyyid Ali has heard from 1400 saints. Noorud din Jaffer Badakshi, author of *Khulasatul Manaqib* has fully explained the spirituality of *Awrad-i-Fathiya*. This *Awrad* is most popular in central Asia and in Kashmir. Its manuscript copies are found in the library of Leningrad,

Tajikistan, Tehran, England, Bengal, Patna and Rampur apart from various research libraries of Kashmir.

Sirat al-Talibin, this resalah deals with salook, *irfaan, tazkiyah* and *tatheer*. This Risalah has been compiled by one of the disciples of Saiyyid Ali, Burahan Ibni Abdus Samad. Its copies are found in Tehran Tashkent and London.

Mirat al-Talibin, this treatise was written on the request of Sultan Mohammad Behraam Shah, the ruler of Balkh and Badakhshan and it deals with the realities of taubah. Its copies exist in Paris London and Tehran.

Maktubat-i-Amiriya, in this treatise we find 31 letters of Saiyyid Ali Hamadani, it is also named as *Maktubat*, the addresses of these letters are kings rulers Sufis friends and disciples. Two letters are addressed to Sultan Mohammed Behram Shah, ruler and Badhshah and Balkh, one letter to sultan Qutbbuddin ruler of Kashmir, three letters to Sultan Gyasduduin, ruler of Pakhli, three letters to Sultan Tugaan Khan ruler of Konaar, one to Sultan Aluddin, ruler of Pakhli one to Peerzada Meerka, one to Maulana Mohammad Khawarizmi and four letters to Nooruddin Jaffer Badakhshi.

Risalah-i-Akiliyah, this pertains to the rationale of human being and the supremacy of human being over all other creatures on the basis of *Aql*, the content has been enriched with the verses of Qur'ân and hadith, it starts with these words :

حمد وثنای نا متناهی آن فاطر حکیم را کہ اشعنبا نوار مصباح عقول راجناح ھمم سایران منازل غیب وشہادت گردانیدہ
کریمی کہ بمقتضای جود طالبان کمال رابوسیلت علم عرفانی باوج فلک سعادت رسانیدہ

The manuscript exists in the libraries of Mashad, Tehran, London and Tajekistan.

Risalah-i-Salah-i-Behram Shahiya, this brief treatise has been written on the request of sultan Mohammed Behraam Shah, ruler of Badakhshaan. Originally it seems a letter but the content has been prolonged to make it a treatise. It advises the ruler to adhere strictly to *Amr bil maroof and Nahee Annail Munkar*. It exists under the no 4195 in the library of Tehran and 2374 in Tashkent.

Risalah-i-Muchkala, Muchlaka was one of the disciples of Saiyyid Ali. It appears that Amir delivered this 4 page treatise to Muchlaka during the *esha* prayers and probably in a hasty mood, it deals with some Qur'ânic verses that have been explained and most probably it is those verses, which the Saiyyid recited during the *Namaaz*:

ومن آیته خلق السمٰوت الارض واختلاف السنتکم والوانکم ان فی ذالک لایت للعالمین

Waridat-i-Amiriyah, this eight-page treatise is actually quite similar to the *muajaat* of Khawaja Abdullah Ansari. In these Saiyyid Ali has highlighted his internal crisis and in the most sublime words, Amir submits his plight to Allah. The ruler of Balkh, Bahraam Shah, it is reported, would recite these *waridaat* daily, the *waridaat* reads:

رب الشرح لی صدری ویسرلیامری واحلل عقدة من لسانی یفقهوا قولی : ای

مرہم جراحت ھر دل ریش وای مونس روان ھر درویش ای گرمت دستگیر ھر بیچارہ وای رحمت پای مردھر آوارہ وای

خواطف غیرت بصائر قدسیان راز ملاحظہ اسرار جمال تو بر دوختہ وای عواطف رافت ھر اران شمع صفا دور گوشہ دل ھر

شکستہ برافروختہ واین ہم عبارات نہایتی این رسالہ

Risalah-i-Dah Qaidah, this is one of the most famous works of Saiyyid Ali Hamadani, it is actually the Persian translation of *Alasool lul Ashrata*, the ten principles written by Sheikh Najammuddin Kubra, founder of the Kubrawi order of Sufism. These are the ten guiding principles of Kubravi silsala of Sufis, but Amir-i-Kabir has rendered it into a very simple and subtle manner which is easily comprehended by the readers. These ten principles are *tauba, zuhad, tawwakkul, qinaat, ezlat, zikr, tawajjoh, sabr, maraqiba* and *Raza*. The copies of this manuscript are in various libraries, mostly Tehran, Mashhad, Oxford, London, Tashkent, France etc.

Chihil Muqam, this treatise deals with the stages of tassuwuf, the degrees of Sufis , the meaning of *faqr* as well as signifies the sufferings of great Sufi saints in the path of Allah. In the very beginning of this risalah Saiyyid Ali says, "Oh ye must know that that a sufi has to undergo 40 stages. In order to put his foot rightly on the path of tassawuf, a sufi must know these forty stages otherwise a sufi can never obtain the right path."

"بدآنکہ صوفی را چہل" مقام است واین چہل مقام را باید دانست تا قدموی در کوی تصوف درست آید

These stages have been elaborated in a very simple language by the Amir. This treatise is existing in Tehran, Tashkant and Tajkistan.

Risalah-i-Manamiya, this short treatise of eight pages has been written by the Saiyyid in the explanation of Sleep and dream. It also reflects about the message and meaning of a dream, differentiating between a true and a false dream. He writes:

''ز دار باب کشف وعرفان نور را سہ مرتبہ است: مرتبہ اول نور حقیقی مطلق دوم ظلمت سوم ضیاء'' در بارۂ حقیقت خواب احادیث رسول ﷺ را نقل میکند کہ الرویا ثلث رویا من اللہ ورویا من الشیطان رویا حدیث المرء نفسہ ۔۔۔ اصدقکم رویا اصدقکم حدیثا

The treatise is found in Tehran tajekistan Tashkent and England

Risalah-i-Islah-i-Hamadania, it has been written in reply to the quires of a deciple about the meaning of Hamadan. Saiyyid wrote a four page reply to this question. This is a master piece of Persian prose and explains the three different meanings of the word Hamadan. This Risalah is found in London, Karachi, Tajekistan and Tashkent.

Risalah-i-Itiqadiyah, This eight page treatise deals with the basics of Iman and Islam. Saiyyid starts the treatise by saying:

اول چیزی کہ بر بندہ واجب است معرفت پروردگار است کہ شناختن آں اساس عرفان ومعراج ایقان است واہمال آں سبب تاریکی دل وجان ونقصان اسلام وایمان است

This also deals with some theological issues like *istinja* (ablution) bath, *masah*, congregational prayers as well as Friday prayers etc. Its copies are found in London Tehran and Tashkent.

Risalah-i-Maseyat, This treatise directs the seekers of truth to uphold the path by *riyazat* and *muraqaba*, considering all the happenings in this universe as destined:

مولف محترم در قرآن توصیه میفرماید که سالکان باید که تن به رضای الهی ومشیت او بدهند

The Risalah begins with these words:

چه بری ذره وای آنچه طلب تا نشوی ذره وار در غم او ناپدید

واینک شمه ای از اشعاری که در وسط رساله قرار دارد:

بی نقش تو در خیال از تو بی نصیب

نام تو بر زبان از تو بی خبر

شرح و بیان تو چکم زانکه نشاید

شرح از تو عاجز است و بیان از تو بیخبر

بدو نگر رسیدن منسر شدی

جهان را سه پهلو بگری دیدی

It exists in almost all above mentioned libraries.

Risalat-i-Haqiqat-i-Iman, In this treatise Sayyid Ali says that the *iman* of the seekers of path is that they must ponder into the universe and get themselves drowned in the illuminations of Allah. The treatise is extensively enriched with the verses of the Quran and Hadith. Sayyid Ali says:

بدان ای طالب صادق، کہ تو شہباز عالم قدسی کہ از آشیان قرب و ما منا الا لہ مقام معلوم و با شارت و تربیت و نفخہ و نفخت فیہ من روحی بسوی صید عرفان کنت کنزا مخفیا طیران یافتہ ای

Risalat-i-Mushkil-i-Hal, This Risalah consists only of three pages and is the explanation of the saying:

ای مشکل حل و حل و مشکل

In this Sayyid Ali has also explained the three stages of *Ma'arifat*.

Risalat-i-Haq al-Yaqin, This treatise deals with the stages of tasawwuf and the conditions of Sufis which they undergo during their journey on the path of truth. Sayyid Ali says:

جمیع انواع و اصناف موجودات علوی و سفلی سایران چلوۂ جناب حضرت ذوالجلال و سالکان طریق وصول بہ مرجع امور و متصدآرند کہ و ما من دآبۃ الا ھو آخذ بناصیتھا

Risalat-i-Darveshiya, This important treatise of Sayyid Ali discusses the *Maslak* of Sufis, their conditions and the greatness of *faqr* and the importance of *tazkiya*. There is a widely published treatise and resembles to the style of Imam Gazali in his *Kimiya-i-Saadat*. Sayyid lays stress on the *Marifa* of self and of Allah, that of the world and that of the *Akhirat*. The treatise exists in all important libraries mentioned above.

Adab al-Muridin, This six page treatise is the central idea of Shaikh Najmuddin Kubra's famous book *Aadad al-Muridin*, Sayyid Ali has divided this book into seven chapters: *Adab-i-Ikhlas* (Dress code), *Adab-i-Nishast-o-*

Barkhast, *Adab-i-Khabqah*, *Adab-i-Tuam*, *Adab-i-Dawat*, *Adab-i-Sama*, and *Adab-i-Safar*.

Adab-i-Nuriya, Although the contents of this treatise seem to be very much the discourses of Sayyid Ali Hamadani but it appears that the present existing manuscript by some later authority, which is not known. four things have been discussed in this treatise which bring out a person out of the darkness and lead him towards the attainment of nor, Sayyid Ali says:

ای عزیز بدانکہ نور چیز یست کہ او خود را بیند و ہمہ چیز را بدو توان دید و دانست و آن نور حقیقت است لیکن در مراتب
متقسم باقسام میشود نور محسوس و نور معقول۔ نور محسوس دو نوع است: نور علوی و نور سفلی نور علوی مثل آفتاب و ماہ و
ستارہ ہا بود و نور سفلی مثل شمع و چراغ و آتش و روشنی خود و ابن انوار محسوسہ را بابصر مشاہدہ میتوان نمود

Adab-i-Awrad-i-Fathiya, This treatise is very important in the sense that it brings forth the *Asnad* of *Awrad-i-Fathiya*. It has been written by someof the disciples of Sayyid Ali Hamadani and the disciple has clearly mentioned whatever he has written it has been dictated by Sayyid Ali. It also discusses the method of various *ibadat* from the detailed *azkar* of *Awrad-i-Fathiya*.

Risala-i-Manajat, This is actually a copy of *Risala-i-Waridat*, which has already been mentioned above that it was the permanent reference of Sultan Behram Shah.

Adab-i-Safrah, This treatise mentions 19 manners, which should be strictly observed by the *Murids* while taking their meals. Sayyid Ali says:

ای طالب صادق بدانکہ ادب اول آنست کہ روزی از راہ حلال حاصل کنی دوم آنکہ در شبہات ورع را بجا آری
سوم آنکہ اگر بضرورت در شبہ افتد ہو چہ نفس را بدان رغبت زیادت

In addition to all these, there have been mention of the below mentioned books and Risalahs:

1. *Aadab-o-Seer Ahl-i-Kamal*
2. *Ad'iyah Farsi*
3. *Adaab-i-Sufarah*
4. *Ahadees Saadat*
5. *Ahkam al-*Qur'ân
6. *Akhtiyarat al-Muntiq*
7. *Al-Muqalla Bayan al-Nuqt*[1]
8. *Al-Sabghin fi Fazail Amirul Muminin Ali*
9. *Al-Zatiyah*[2]
10. *Anwar al-Azkar Nuriya*
11. *Aqraul Tariq Azalim Yujid al-Rafiq*
12. *Arba'iniyah*
13. *Arbaeen Amriya (Chehl Ahadees Raji ba Hayat bad al-Mamat)*[3]
14. *Arbaeen Hadeesan fi Fazl al-Fuqara al-Sadiqin*
15. *Arbain Amiriya (Chehl Hadis Jawahar Aqud Iman)*
16. *Arbaun La'ali*
17. *Asnad-i-Hulliyah Hazrat Muhammad (SAWS)*
18. *Asrar al-Qalbiyah*[4]
19. *Asrar-i-Wahi*
20. *Awal Dar-i-Ilm Tib-i-Qimiyah*

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[1] Muhammad Ali Tabrizi
[2] Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*
[3] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[4] Muhammad Ali Tabrizi

21. *Chehl Asrar*[1]
22. *Chehl Hadees*
23. *Dar Haqaiq Toban*
24. *Dastoor al-Aml*
25. *Dawat Asma al-Husna*
26. *Diwan-i-Ali*
27. *Faqriya (Nisbat Kharaqa-i-Darwesh)*
28. *Farasat Namah*
29. *Farhang Dar Mufardat* Qur'ân
30. *Fi Khwas Ahal-i-Batin*
31. *Fi Swad al-Lail wa labas al-Aswad*
32. *Fi Ulama al-Din*
33. *Fil Fazail al-Faqr wa Bayan Halat Faqra*
34. *Futuh Nama (Futuhiya, Kitab al-Futuh)*
35. *Futuwatiyah*
36. *Ghayat al-Makan fi Dirayat Al-Zaman*
37. *Ghazals*
38. *Haft Majlis*
39. *Haft Wadi*
40. *Hall al-Nusus Alal Fusus (Sharh Fusus al-Hukm)*[2]
41. *Hall Fusus al-Hukam*
42. *Hall-i-Mushkilat (Risala-i-Mushkil Hal)*
43. *Haqaiq-i-Tauba*[1]

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[2] Sufi Ghulam Mohi al-Din, *Kashmir Nami*

44. *Haqiqat-i-Iman*
45. *Hilyat Auliya*
46. *Hullful Fusus*
47. *Ilmul Qiyazah*
48. *Ikhlaq-i-Muhtaram*[2]
49. *Ikhtiyarat al-Mantiq*[3]
50. *Ikhtiyarat Amiriyah*
51. *Ilm al-Qayafa*[4]
52. *Insan Nama (Qiyafah Nama)*
53. *Isnad Wilayah Hazrat Rasul*
54. *Israr al-Nuqta*
55. *Istilahat-i-Sufiyya*
56. *Jami al-Funum*
57. *Kashaf al-Haqaiq Nur Bakhshiya*
58. *Khatabat al-Amriyya*
59. *Khawatiriyah*
60. *Khulsat al-Manaqib (Dar Malfuzat-i-Shah-i-Hamadan*[5]
61. *Khutabat al-Amiriyah*
62. *Kitab al-Asrar al-Nuqt*[6]
63. *Kitab al-Sab'een fi Fazail Amir al-Muminin (Haftad Fazail Hazrat Ali)*[1]

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nam*
[2] Muhammad Ali Tabrizi
[3] Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*
[4] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[5] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[6] Maulana Jami, *Nafkhat al-Ans*

64. *Kitab Muada fi al-Qurba*[2]
65. *Ma'ash al-Salikin*
66. *Majmua Rasail (Maktubat)*
67. *Makarim Akhlaq*
68. *Manajat*
69. *Manaqib al-Saadat*
70. *Maqalat-i-Amiriyya*
71. *Maqamat-i-Sufiya*
72. *Maradat Deewan Hafiz*
73. *Masharab al-Azwaq Amiriyya*
74. *Mashul Salikeen*
75. *Masnawi*
76. *Mastahlat Sufiya*
77. *Masturat*
78. *Maudat al-Qurba*
79. *Mikhtasar Mushtamil bar Lawazim Qawaid-i-Sultanate*
80. *Minhaj al-Arifin*
81. *Mirat al-Rijal*
82. *Muabar al-Nur*
83. *Munajat*
84. *Munamiyan*
85. *Munwaddat*
86. *Muradat Diwan Hafiz*

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[2] Sufi Ghulam Mohi al-Din, *Kashmir Nami*

87. *Nafsiyya*

88. *Namah Hay Hamadani*

89. *Qayafa-i-Insaniyya*

90. *Qudusiyah*

91. *Rasail-Taubah*

92. *Rauzat al-Firdaus (Sharh Firdaus al-Akhbar az Shuja al-Daula Sherwiya)*[1]

93. *Rihanat al-Adab*[2]

94. *Risala Fawaid al-Irfaniyah*

95. *Risala Insaniya*

96. *Risala Nafsiya*

97. *Risala Ruh al-Quds*

98. *Risala-i-Adaab al-Mashaikh*

99. *Risala-i-Akhi*

100. *Risala-i-Aqbat or Udsiyah*

101. *Risala-i-Aqliya*

102. *Risala-i-Arabia dar Zikr*

103. *Risala-i-Arwat (Nuriyah)*

104. *Risala-i-Auraduya*

105. *Risala-i-Bahr-i-Mushahiya*

106. *Risala-i-Chehl-i-Muqam-o-Aqabat*[3]

107. *Risala-i-Dar Asbat-i-Tashay*[4]

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*

[2] Muhammad Ali Tabrizi

[3] Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*

[4] Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*

108. *Risala-i-Dar Masail-i-Dini*
109. *Risala-i-Dar Muarafat wa Surat-i-Insan*[1]
110. *Risala-i-Dar Tawheed al-Taqdees*
111. *Risala-i-Dar Zikr*
112. *Risala-i-Darwweshiya*
113. *Risala-i-Dawa al-Qulub*
114. *Risala-i-Dawudiyah*
115. *Risala-i-Faqariyah*
116. *Risala-i-fi-Sawad al-Lail wa Labis al-Aswad*
117. *Risala-i-Futuwaiya*
118. *Risala-i-Hadis*
119. *Risala-i-Hall-i-Mushkil*
120. *Risala-i-Hamadaniyyah*
121. *Risala-i-Ikhlaqiyah*
122. *Risala-i-Istilahat Sofia*
123. *Risala-i-Kafiyat-i-Khawab*
124. *Risala-i-Kashful Haqaiq*
125. *Risala-i-Khatiriya*
126. *Risala-i-Machalakah*
127. *Risala-i-Makarim al-Akhlaq*
128. *Risala-i-Manamiya*
129. *Risala-i-Maqamat al-Arifin*
130. *Risala-i-Maqamat al-Sofia*
131. *Risala-i-Mashayatiyyah*

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*

132. *Risala-i-Mashiyyat*
133. *Risala-i-Miftah al-Salat*
134. *Risala-i-Minhaj al-Arifin*[1]
135. *Risala-i-Muarafat al-Nafs Insani*
136. *Risala-i-Muarafat-i-Zuhd*
137. *Risala-i-Mushaba*
138. *Risala-i-Nuriyah*[2]
139. *Risala-i-Qayafa Nama*
140. *Risala-i-Saadat Namah*
141. *Risala-i-Sabu Mathani*[3]
142. *Risala-i-Salahat*
143. *Risala-i-Silsilah Nama*
144. *Risala-i-Siulat (Kalami)*
145. *Risala-i-Talqiniyah*
146. *Risala-i-Tashaya*
147. *Risala-i-Tauba*
148. *Risala-i-Tawil*
149. *Risala-i-Wajudiyah*
150. *Risala-i-Wardat*
151. *Risala-i-Zakariya*
152. *Risala-o-Knawatif*
153. *Risalat al-Awrad*
154. *Risalat al-Istilahat (Sharh bar Qasida-i-Umar ibn al-Fariz)*[1]

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[2] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[3] Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*

155. *Risalat al-Taubah*
156. *Rozat al-Firdaus*
157. *Sabin Manqib*
158. *Sadat Nama*
159. *Saft al-Fuqrah*
160. *Sair al-Talibin*
161. *Sar al-Nuqt*
162. *Sharh Fusus al-Hukum*[2]
163. *Sharh Qasida-i-Khamriya-i-Farziya*[3]
164. *Sharh-i-Asma Allah*[4]
165. *Sharh-i-Qasida-i-Farziya*[5]
166. *Sharh-i-Qasida-i-Khamriya Farziya*[6]
167. *Sifat al-Fuqara*
168. *Silsilat al-Auliya*
169. *Sir al-Nuqt*[7]
170. *Siyar al-Talibin*
171. *Tabaqat Batiniya*
172. *Tafseer Haruf al-Muajam*
173. *Tafseer Huruf al-Muajam*
174. *Tahfat al-Muluk*

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[1] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[2] Amin Ahmad Razi, *Haft Aqleem*
[3] Sufi Ghulam Mohi al-Din, *Kashmir Nami*
[4] Amir Sultan, *Majalis al-Ashhaq*
[5] Amir Sultan, *Majalis al-Ashhaq*
[6] Amin Ahmad Razi, *Haft Aqleem*
[7] Muhammad Ali Tabrizi

175. *Taifah Mardum*
176. *Taifa-i-Mardam*
177. *Talqimiyya*
178. *Wardat-i-Amriya*
179. *Zakariya (Sughra)*
180. *Zikriya Amriya* (Safari)
181. *Zikriya-i-Sagheer*

Chapter 4
Dhakirat al-Muluk: The Translation

Chapter 4

Dhakirat al-Muluk: The Translation

Preface

Infinite praise be to the Supreme Sovereign who formulated for the terrestrial world ways and means of livelihood in accord with the rules of polity; to that Wise Being who created the realm of the spiritual founding it on high morals and supreme values; to that Mighty God whose awesome authority humbles despots; to that Just Ruler who by His grace and kindness grants prayers of the weak and the oppressed. Holy praise and profuse greetings to the bearer of the greatest banner, the legislator of the most revered body of religious laws, author of the most flawless political setup, King of kings and master of the prophets, and for-bear of the pure-hearted and of those with impeccable conduct, that is, Muhammad Mustafa صلّى الله وسلّم عليه; and to his family whose members are the beacons of guidance, and to his companions who are the pioneers in the moral sphere.

I, a humble man, riddled with faults and shortcomings, Ali, son of Shuhab of Hamadan – may God protect me mercifully and endow me with an abiding sense of gratitude for His bounties — state that the Muslim rulers and kings and a whole group of nobles and revered people who sought my opinion in religious matters, having wiped their hearts clean of the impurity caused by their lapses, have for a long time been requesting me, motivated as they were by the love they bore me, to write a book for their guidance. My

initial difference in this regard as also various kinds of untoward circumstances and my personal preoccupations came in the way rendering me unable to undertake the work. The request made recently by a dear person revived my intention as a result of which this brief work which deals with the laws of the profane and the sacred domains, the rules of governance and the acquisition of mundane and spiritual welfare came to be written in ten chapters.

Chapter 1: Pre-requisites of faith and commands thereof and necessary avenues by which to accomplish them in order that a man might safeguard himself from perdition and come by the eternal bliss of heaven.

Chapter 2: How to fulfil obligations of devotion.

Chapter 3: Relates to the ultimate in good behavior and good disposition, as also the need for the sovereign king to live upto the ideals of the first four caliphs.

Chapter 4: Concerns the rights of parents, husband, wife, children, slaves, relatives and friends.

Chapter 5: Deals with privileges of the kingdom, state government and public, terms of administration, attendant risks, and necessity of justice and benevolence.

Chapter 6: Concerning kingdom of the spirit and secrets of man's vicegerency.

Chapter 7: Is about commands and prohibitions and their characteristics, terms and modes.

Chapter 8: Talks of the essence of gratitude in regard to divine blessings, rewards and favours.

Chapter 9: Relates to fortitude amidst ordeals and misfortunes of earthly life, which attend administrative matters.

Chapter 10: Concerns nature of arrogance and anger and their undesirability, and also contains the conclusion of the book.

This work is called *Dhakhirat al-Muluk* for the simple reason that it will, hopefully, be a means for its reader, writer and practitioner to achieve eternal bliss in the life hereafter, which, however, depends ultimately on providence.

Chapter 1

Pre-requisites of faith and commands thereof and necessary avenues by which to accomplish them in order that a man might safeguard himself from perdition and come by the eternal bliss of heaven.

قال الله تعلى: فامنوا بالله ورسوله النور الذى انزلنا۔

و عن عمر بن الخطاب رضى الله عنه قال: بينما نحن عند رسول الله ﷺ إذ طلع علينا رجل شديد بياض الثوب شديد سواد الشعر لا يرى عليه اثر السفر ولا يعرفه منّا احدحتّىٰ جاء الى النبى ﷺ وامندر كبيته الى ر كبيته و وضع يديه على فخذيه فقال: يامحمداخبرنى عن اليمان۔ فقال: الايمان ان تومن بالله والملٰئكته و كتبه ورسله واليوم الآخر وتومن بالقدر خيره وشرّه من الله تعلى۔ فقال: صدقت، قال فاخبرنى عن الاسلام۔ قال: الاسلام ان تشهد ان لا اله الا الله وان محمدا رسول الله وتقيم الصلٰوة و توئتى الز كٰوة و تصوم رمضان و تحج البيت ان استطعت اليه سبيلاً۔ قال: صدقت۔ قال: فاخبرنى عن الاحسان۔ قال: الاحسان ان تعبد الله كانّك تراه فان لم تكن تراه فانه يرٰ ك۔ قال: فاخبرنى عن الساعة۔ قال: ماالمسئول عنها باعلم من السائل۔ قال: فاخبرنى عن امارتها۔ قال: ان تلد الامة ربتها و عن ترى الحفاة العراة العالته رئا ء الشتآء يتطاولون فى البنيانِ ثم انطلق فلبث ملياً۔ ثم قال لى: يا عمر اتدرى من السائل؟ قلت: الله و رسوله اعلم۔ قال: فانه جبرئيل عليه السلام اتاكم يعلمكم دينكم۔

Umar bin Khattab, may God be pleased with him! says that he and some companions of the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ were with the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ when a man made his appearance rather suddenly. He was

dressed in white. His hair was black. He didn't show any signs of having gone through a journey. No one among us knew him. He came over and sat next to the Prophet صلى الله عليه وسلم so that his knees touched those of the Prophet صلى الله عليه وسلم. Placing his hands on the Prophet صلى الله عليه وسلم's thighs, he queried, "O Mohammad صلى الله عليه وسلم! What is faith?" The Prophet صلى الله عليه وسلم replied "Faith means trusting in God, may He be honoured and glorified, believing in His angels and His scriptures and His prophets and in the Day of Judgment, and also knowing that good fate and bad fate are apportioned by God". To this he said, "You are right". Then he asked, "Tell me, what does Islam imply?". The Prophet صلى الله عليه وسلم of God said, "Islam means bearing witness to the fact that there is no god by God, Muhammad صلى الله عليه وسلم being His Messenger, and offering prayer, and paying the tithes on your property, and observing fast in the month of Ramadan, and performing the Hajj pilgrimage, if you can do that". He said, "You are right". Then he said, "Tell me, what is charity?" He said, "Worship God in a manner that suggests you are beholding Him face to face. And if you are not one among those who have a perceptive eye with which to see God, then know from conviction that He is overseeing you and knows your inmost secrets. You should be ashamed of yourself if you renounce God and defile your heart by being loyal to one other than God". The he asked, "Tell me about the Day of Judgment and when it will occur." He said, "This is not a question one should ask for it does not elicit much of an answer. I do not know about it just as you, the questioner, do not know. It is a secret which Divine Wisdom has locked away along with other mysteries not known". He said, "What are the portents of Doomsday?" He said, "One of the portents would be that the slave girl will give birth to her master, that is to say, most

people will indulge in sensuality. They will maintain slave girls for sexual gratification. From them they will have children and those children will hold their mothers in contempt and disobey them. Another sign would be that those who, owing to their extreme ignorance, foolishness and dishonesty are fit enough to look after, with bare bodies and bare feet, animals in the wilderness, will be held in high esteem by people whom they will lead and who will in their arrogance build themselves tall palaces and houses commanding panoramic views".

After this the person got to his feet and left. A few moments later, the Prophet صلى الله عليه وسلم said, "Umar, do you know who it was that made the queries?" Umar رضي الله تعالى عنه said, "God and His Messenger صلى الله عليه وسلم know better". The Prophet صلى الله عليه وسلم said, "It was Gabriel. He had come to you to teach you your faith".

So, in the light of this tradition the essence of faith lies in six principles. First, to know God, the Most High and Glorious. Second, to believe in the angels. Third, to know the revealed scriptures. Fourth, to know the prophets. Fifth, to believe in resurrection. And, sixth, to believe that all processes, whether good or bad, are willed by God.

And the essence of Islam consists in five principles. One, attestation of faith; two, prayer; three, fasting; four, paying the tithes; five, performing Hajj. Of these five, two do not apply to a poor man, which are paying the tithes and performing Hajj. And there is one more principle which does not apply to kings and rulers (and that due to exigency): when their going to Makkah might lead to disturbance in the country and among the people.

There is a consensus among the Muslims scholars that the crux of faith is the conviction that comes from the heart, whereas its acme which prevents the torture of Hell and leads a believer to different levels of Paradise and takes him into God's presence is achieved through four principles, all of which make for the highest point in the evolution of faith. Anyone whose faith is strengthened by these four elements is admitted into God's presence. One, attesting from the core of one's heart; two, declaring by the tongue; three, physical action; and, four, following the Prophet's صلى الله عليه وسلم custom. He who doesn't follow these four principles is an absolute infidel. He whose testimony is verbal but doesn't come from the heart is a hypocrite and the end of a hypocrite is worse than that of an unbeliever because, undoubtedly, the hypocrites will be stationed in the lowest part of Hell. He who testifies to his faith both from the heart and by the tongue but does not live by it is a miscreant and his torture in Hell will be in proportion to his shortcomings in his submission to God. The shortest duration of this torture is one moment and the longest seven thousand years, as the tradition says. He will achieve deliverance by the light of his faith. He who testifies to his faith from his heart, by his tongue and by his action but does not follow the Prophet's صلى الله عليه وسلم tradition is a heretic, and the heretics will be the dogs of those who will dwell in Hell, as is stated by the Prophet صلى الله عليه وسلم.

كلاب اهل النار۔

Now that you know that faith rests on the six principles and that the first principle concerns knowledge of God, the Most Glorious, you should at the

same time realize that this knowledge is boundless and those who thirst for this knowledge have to walk the road that has no end. The genesis of the universe and of all creation is designed to the end of expressing the same principles and of looking into it. All the findings in regard to this principle made by all created things, angels, prophets, messengers, guides, philosophers, theologians to men and jinn through their powers of intellect and recorded in the text are but a drop of water in proportion to the infinite sea of God's glory.

ما قدر الله حق قدره ولا يحيطون به علماً

Of the great guides and exalted prophets (may they receive divine benediction and greetings!) each one is allotted from this sea with high tides a special drinking place depending upon his penance, struggles as also on the varying mysteries marking the various stages of the endeavour.

Every warrior in the religious way and every mystic who excels in the domain of reality is granted according to the purity of his self and heart, knowledge of one treasure-house from among the secrets of the treasure-houses of divinity. But the common people with their sick and blind eyes cannot be exposed to the value, quality and lustre of the diamonds of these secrets for the blind hearts of the deviants cannot hold the dazzling splendour of their meanings, and the burden which could not be borne by sky or earth cannot be lifted by the pussilanimous craving the carcass of this mortal world. But for the common men there is a fixed quantity of that burden which is essential for their faith — and that consists in the fact that

they should understand that there is no peer to God, the nourisher of the world. He is unique, free from want with no co-equal. He is eternal without a beginning. He is everlasting with no end. His preexistence has no initial point to mark it.

His eternity has no terminal point to it His existence is so manifest that nothing except humility and wonder can come in the way of its comprehension. He is that hidden Essence whose mystery is concealed to all creatures. He is that living Existence a drop of whose grace and blessing gives life to the whole universe. He is such a Knower that all knowledge is but a dot in the circle of His knowledge. He is a presence with such a will that all intention is but a letter of the book of His decree. He possesses such authority that all powers are subject to it alone. He is a presence with such a power of hearing that before words and thoughts of diverse hues leave the hearts and voices, they have already been heard by Him.

He is so omniscient that the movement of an ant in the lowest part of the Earth is already visible to him. His power of speech is such that the yoke of commands and prohibitions around the neck of his creatures is the result of his power of elocution. He is such a kind and beneficent Presence that His exalted self is not a body, not a substance, not a width. His holy Essence is beyond form, quality, quantity dimensions, boundary, number and volume, cause and manner. He is unlike any one existent and no one existent is like him. His lofty essence is not at any one place nor is it contained in any one place. There is not a single place beyond his knowledge, jurisdiction and will. His lofty Existence is beyond stasis, occupation, invading some one or harming him, beyond nearness and remoteness, time and space, change and

accident, chance and decline and flux and death. His highness and superiority, greatness and loftiness in respect of the empyrean realm is as great as that of the Pleiade is in respect of the basest part of the Earth. His supremacy. He is nearer to his creature than the creature's own breath is, nearer to his heart than his own mind is, and nearer to his soul than his own body is, nearer to his eyes than his own sight is, nearer to his ear than his own hearing is, and nearer to his tongue than his own speech is. That nearness alone can comprehend him who is worthy of his attributes, not that nearness that obscures his mind and thoughts and contaminates them with impurity. His eternal and holy essence is endued with greatness and perfection and is known for its supremacy and grandeur and is still as he was and will for ever be.

The greatness of his being will not be manifest without the light of his qualities. Access to him is not possible without his grace; knowledge of his perfection is out of the question without his will; the beauty of his essence cannot be beheld but through his splendour. If he wills, the lowest of men he will enable to know of his sacred essence, and if he does not, neither earth nor sky can bear the burden of his knowledge.

Whatever forms of pain and misfortune, grief and catastrophe, famine and fear, sorrow and hardship, misery and dishonour are there in the world, are the tokens of the justness of his supreme being; and whatever forms of pleasure and comfort, facility and affluence, success, joy, leisure, peace and security, good fortune and luxury are experienced by men, are due to his graciousness and kindness. And the little or the much, the open or the hidden, infidelity or belief, reward or disappointment, profit or loss, plenty

or deficiency, comfort or hardship, loyalty or disobedience, pleasure or pain, which were, are and will be, all by his command and will, and nothing is outside his volition. What he willed, happened, and what he may will, will happen.

لا راد لقضائه ولا معقب لحكمه۔

Just as he is wise and mighty by his knowledge and authority, likewise he hears, sees and speaks without ear, without eye and without tongue. For his powers of hearing, seeing and speaking distance and nearness, smallness and largeness, darkness and light, all are one. And what knowledge he gave his servants in regard to hidden facts, promise and warning, truth and falsehood, the lawful and unlawful, and commands and prohibitions, is true. And all scriptures He revealed to prophets are true. His word is His attribute and His attributes are eternal. His word is neither speech nor sound. It was recorded in books and is on men's tongues and is secure in the hearts.

The inscription of the word, recitation and preservation is created while that which is written, read and preserved is uncreated.

This world has been made a place of transit for travellers to the permanent world, and a highway for seekers of the bliss of God's vision. Each person in this place of halting is allotted a fixed time in which to collect and not to ignore provisions for the journey to the wilderness of Doomsday, treating this world as a place of respite and deadline in which to sow the seed for harvesting hereafter.

Further, whatever account he sent through the prophets (peace be with them) to men regarding death, daily bread, punishment of the grave, sight of God, segments of paradise and spheres of hell, intercession of prophets, saints, theologians and believers is all true and belief in it is an essential part of faith.

Further, of all people the best are the prophets and among them the messengers are superior, and among the messengers those possessed of determination are superior. These are five: Noah, Abraham, Moses, Christ and Muhammad صلّى اللهُ عَلَيْهِ وَسَلَّمَ; God's greetings to all. Hazrat Muhammad Mustafa صلّى اللهُ عَلَيْهِ وَسَلَّمَ, is the leader of all prophets and is greater and better than any one of them, as in him prophethood reached its acme. That is why grades of prophethood ended with his person. After them the Prophet's companions رَضِيَ اللهُ تَعَالَى عَنْهُ were the best of all people. Of them, the best were the first four caliphs — Abu Bakr, Umar, Usman, and Ali رَضِيَ اللهُ تَعَالَى عَنْهُ

In short this much awareness of the essence of faith is imperative on all Muslims, and he who does not have this awareness is at the risk of losing his faith.

It is now clear that right action is one of the pillars on which rests perfection of faith. That is why in the Qur'ân, whereever God speaks of faith, He speaks of right action in conjunction with it. "Indeed they believed and performed righteous action". The Qur'ân repeats this at many places. Since righteous action is of many kinds, the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ acquaints his followers with them. He put their number at seventy-and-some.

There are many traditions which refer to these, with each tradition touching upon one particular kind. Some pertain to the observance of compulsory and recommended actions while others pertain to those improper and abominable. This brief work is going to mention some of these traditions which refer to the essential nature of these kinds, God willing.

عن ابی هریره رضی الله تعلی عنه قال، قال رسول الله ﷺ: الایمان بضع و سبعون شعبة، فافضلها قول لا اله الله، و ادناها اماطة الاذی عن الطریق والحیا شعبة من الایمان۔

بضع is a numeral between three and ten. Abu Huraira رضي الله تعلـــى عنه says: The Prophet صلى الله عليه وسلم said that faith has seventy-and-some types. Of all these, the best is the testimony of faith and the lowest is to clear the way, that is, to remove that thing which may cause harm to God's followers and if that thing is due to the person himself, he should abstain from it, and if it is due to some one else, he should use his ability to prevent it, and clear the way between him and God of impediments and distractions. Nothing whatsoever ought to keep him from devotion to God. Then he said, modesty is one of the types of belief, in other words, he who is modest will not deem it proper to oppose the will of God.

وعن فضالة بن عبید رضی الله عنه قال، قال رسول الله ﷺ: المسلم من سلم المسلمون من لسانه و یده، والمومن من آمنه الناس علی دمائهم و اموالهم، والمجاهد من جاهد نفسه فی طاعة الله عزوجل۔

Fazala, son of Obaid, says: The Prophet صلى الله عليه وسلم of God said, A Muslim is one whose hand and tongue ensure the safety of Muslims; and a believer is one who safeguards people's life and property; and a fighter is one who overcomes his self as a loyal servant to God.

وعن انس ابن مالک رضی الله عنه قال، فلما خطبنا رسول الله ﷺ الا قال: لا ایمان لمن لا امانه له ولا دین لمن لا عهد له۔

(The word **فلما** is understood by the followers of tradition as an absolute negation). Ans رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, son of Malik says: The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ of God never delivered a speech from the pulpit wherein he did not state that one who is not honest cannot be a believer, and that one who does not fulfil his promise cannot be a man of religion.

وعن ابن عباس رضی الله عنه قال، قال رسول الله ﷺ: لا یزنی الزانی حین یزنی وهو موئمن ولا یشرب الخمر حین یشرب وهو موئمن ولا یقتل حین یقتل وهو موئمن: فایاکم ایاکم۔

Ibn-i-Abbas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ says: The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, He does not commit adultery who believes in the act of adultery, and he does not drink who believes in the act of drinking, and he does not kill anybody without a reason who believes in the act of killing. Then he said "**فایاکم ایاکم**", and the repetition of the word **ایاکم** is for the sake of emphasis. This is to say that one should not spoil one's belief, the eternal treasurehouse, through indulgence in such despicable acts so that they do not

get involved in everlasting torture. As this tradition relates, among the disasters caused by drinking, a disaster caused to religion, a few of the Prophet's صلى الله عليه وسلم traditions will be recorded hereunder, God willing:

عن عائشة رضى الله عنها، قالت، قال رسول الله ﷺ: ان اول ما يكفا الاناء لفى الخمر. قيل: فكيف يا رسول الله وقد بين الله فيها ما بين. قال: يسمونها بغير اسمها فيشربونها.

Hazrat Ayesha رضي الله تعلـــى عنهٗ says: The Prophet صلى الله عليه وسلم of God said that the first major sin which would cause great harm to Islam would without doubt be the practice of drinking. A query was made then: How can, O Prophet صلى الله عليه وسلم of God, Muslims drink when God in the Qur'ân has prohibited it? Upon this, the master said, They will give it different names such as 'arrack', 'party', 'fennel', 'date', ' ', and so regard it as lawful.

وعن عمر رضى الله عنه قال، قال رسول الله ﷺ: كل مسكر خمر و كل مسكر حرام.

Ibn-i-Umar رضي الله تعلـــى عنهٗ says: The Prophet صلى الله عليه وسلم said that anything that causes inebriation is prohibited.

وعن عائشة رضى الله عنها، قالت، قال رسول الله ﷺ: ما اسكر الالفرق منه فمل ء الكف منه حرام.

Hazrat Ayesha رَضِيَ اللهُ تعلـــيٰ عنهُ says: The Prophet صلى اللهُ عليه وسلم said, he who drank a goblet of any substance and became drunk, even a handful of that substance is prohibited. One 'فرق' is equal to sixteen 'رطل' which is equal to 'من شرعی'.

و عن جابر رضی الله تعلی عنه قال، قال رسول الله ﷺ: کل مسکر حرام وان علی اللهِ عهدا لمن یشرب المسکران یسقیه من طینة الخبالِ فقالوا: یا رسول الله وما طینة الخبال؟ قال عصارة اهل النار۔

Jabir bin Abdullah Ansari رَضِيَ اللهُ تعلـــيٰ عنهُ says: The Prophet صلى اللهُ عليه وسلم of God said that anything which makes one drunk is forbidden and anyone who drinks it God has the right to make him drink in hell. When asked what that was, he صلى اللهُ عليه وسلم said that it was pus and bile. According to another tradition, he صلى اللهُ عليه وسلم said, "By God in whose possession Muhammad's صلى اللهُ عليه وسلم life is, if even a single drop of pus and bile meant for the dwellers in hell falls upon this world, its filth and odour will be the death of all the people of the world."

و عن عائشة رضی الله عنها، قالت، قال رسول الله ﷺ: من اطعم شارب الخمر لقمة سلط الله علیه حیّة و عقربا فی قبره، ومن قضیٰ حاجته فقد اعان علی هدمِ الاسلام، ومن جالسه حشره الله یوم القیامةِ اعمیٰ لا حجة له۔

Hazrat Ayesha رَضِيَ اللهُ تعلـــيٰ عنهُ says: The Prophet صلى اللهُ عليه وسلم said that he who has fed a morsel to a habitual drunkard, in his grave God puts snakes and scorpions that attack him and cause him torture, and he who

fulfils a drunkard's need becomes his accomplice in the task of ruining Islam, and he who keeps him company, on the Day of Judgment God will make him rise as a blind man and no amount of his pleading with God will be of any avail.

وعن ابی هریرة رضی الله تعلی عنه قال، قال رسول الله ﷺ من سلم علی شارب الخمر اوصافحه احبط الله عمله اربعین سنة۔

Further Hazrat Abu Huraira رضي الله تعلـــي عنهُ said: The Prophet صلى اللهُ عليهِ وسلَم said that anyone who greeted a drunkard, shook hands with him, God ignores that man's forty years' worship. This terrible thing you have heard will fall upon him who saluted a drunken man or fed him or whose need he fulfilled or with whom he socialized.

Now here judge for yourselves, what will be the end of a wine-seller and a wine-drinker?

وعن امیر المومنین علیه السلام قال، قال رسول الله ﷺ: ما منکم من احد الا وقد کتب مقعده من النار و مقعده من الجنة۔ قالوا یا رسول الله ﷺ افلا نتکل علیٰ کتابنا و ندع العمل۔ قال: اعملوا فکل میسّر لما خلق له امّا من کان من اهلِ السعادة فسییسروا لعمل اهل السعادة واما من کان من اهل الشقاوة فسییسروا لعمل اهل الشقاوة۔

The chief among the faithful, Hazrat Ali رضي الله تعلـــي عنهُ says: The Prophet صلى اللهُ عليهِ وسلَم of God said, there is none among you but has a place allotted for him, one in hell and one in paradise, "O Prophet صلى اللهُ عليهِ وسلَم

of God! Does this mean that we are to rest content with what is in store for us and so will not strive (for salvation)?" He replied, "Strive in your service to God for the world does hold signs of eternal rewards. For him who will achieve grace in the life hereafter, for him the hardships of obedience in this life and the strenuousness of his devotion here is eased, and for him the way to sinfulness and disobedience is blocked. And for one who is destined for misfortune, the means of loyalty and obedience are made difficult, and compliance with God's commandments, abstinence from things forbidden, discharging the obligations as a believer, all become difficult. The Devil, his self and his desires predispose his heart towards a life of sinfulness and adoption of prohibited things, making the entire process a pleasurable activity, so much so that he falls into everlasting disaster.

وعن عايشه رضى الله تعلى عنها قالت، قال رسول الله ﷺ ستّة لعنهم الله ولعنتهم و كل نبى مجاب: الزّائد فى كتاب الله، والمكذب بقدر اللهِ، والمتسلط بالجبروتِ ليعز من اذل و يذل من اعز الله، والمستحل لحرم الله، والمستحل من عترتى ما حرم الله، والتارك لسنّتى۔

Hazrat Ayesha رَضِيَ اللهُ تعلـــى عَنْهُ says: The Prophet صلّى اللهُ عَلَيْهِ وَسلّمَ said, God condemn six people and I condemn them, too, and all those prophets whose prayers are granted also condemn them. One, who makes an insertion into God's Book, which God hasn't said, in other words, one who tells people God has said so and thus misleads them, in all this his aim being to seek a name for himself. Two, he who does not believe in destiny and divine will and who lies in order to prove himself right. Three, the ruler who

from his haughtiness and superiority elevates a person who makes light of God's commandment, and humiliates a person who holds dear God's commandment. Four, he who considers lawful what God has declared forbidden. Five, he who is disloyal to my family. And six, he who abandons my ways and commits heresy.

و قال رسول الله ﷺ والذی نفسی بیده لا یؤمن عبد حتّیٰ یحب لاخیه ما یحب لنفسه۔

The Prophet صلى الله عليه وسلم said: By God, who holds my life in His possession, no worshipper is a true believer unless he desires for a fellow-Muslim what he would desire for himself.

وعن انس بن مالک رضی الله عنه قال، قال رسول الله ﷺ: نری المؤمنین فی تراجمهم و توادهم وتعاطفهم کمثل الجسد اذا اشتکی عضوا تداعی له سائر الجسد بالسهر والحمّی۔

Hazrat Ans bin Malik رَضِيَ اللّٰه عَنْهُ تعلـــي says: The Prophet صلى الله عليه وسلم said, Believers who show mercy to one another and maintain mutual friendship and are affectionate among themselves are like the various limbs of the same body. If a man feels a pain in any part of his body all other parts share in the feverishness of that part and observe vigil alongwith it. Likewise, the health and normality of a believer is evidenced when he empathizes with another believer whom he finds in distress.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ آیة المنافق ثلاث وان صام و صلّی و زعم انه مسلم: اذا حدث کذب واذا وعد اخلف، واذا استمن خان۔
وفی روایة عبد الله بن عمر و رضی الله عنهما: واذا خاصم فجر۔

Hazrat Abu Huraira رَضِيَ اللهُ تَعَالٰى عَنْهُ said: The Prophet صلى الله عليه وسلم said, a hypocrite shows himself by there signs and anyone with these signs must be a hypocrite even if he is fasting, praying and regarding himself as a Muslim. When he speaks he tells lies, and when he makes a promise, he breaks it, and when he is entrusted with something, he commits perfidy. And by Abdullah Umar's account the fourth sign would be that when he resorts to hostility, lies and deals harshly.

عن ابی سعید الخدری رضی الله عنه قال، قال رسول الله ﷺ یسلط علی الکافر فی قبره تسعة و تسعون تنینا تنهسه و تلدغه حتی تقوم الساعة لو ان تنینا منها نفخ فی الارض ما انبتت خضرا۔

Abu Saeed Khudri رَضِيَ اللهُ تَعَالٰى عَنْهُ says: The Prophet صلى الله عليه وسلم said that in the grave of an infidel and in the graves of those who were professed Muslims in the world but disobeyed God's commandments and took to a life of sinfulness and thereby undermined their faith will be put with ninety-nine huge and long serpents full of poison which will entwine themselves around them and breathe into them poison until the Day of Judgment. If one among these ninety nine serpents spills out its poison into the land, it will never yield greenery.

روى عن عبد الله بن عمر رضى الله عنهما قال، قال رسول الله ﷺ: لا يؤمن احدكم حتى يكون هواه تبعاً لما جئت به.

Abdullah bin Umar رضي الله تعالى عنه says: The Prophet صلى الله عليه وسلم said, "No one among you can become a true believer unless his desires are subservient to what I have brought to you, that is, no one can get at the core of faith unless he obliterates hid desires into the will of God and subjects his sensual cravings to God's commandments. Since we have been entrusted with the tasks of carrying this commandment to the people, anybody who is lax in regard to the religious code and tends to disagree with the jurisprudents on whatever conflicts with his desires and gives up rectitude and piety and prudence stays deprived of bliss".

My dear! The essence of faith is the splendour of the sun shining in the celestial world whose splendour coming from the east of God's benevolence shines upon the wayfarers treading the path of sincerity; it is the beneficence from the seas of the empyrean mysteries which rains from the clouds of guidance down onto the breasts of the pure-hearted in the valley of truth. It is the sum and substance of the mysteries of God's unity and the Creator's high position which the engravers of the celestial world with the oracular pen inscribe, in keeping with the verse, "they engrave faith into their hearts", on the tabloids of understanding owned by the servants of the school of piety. It is a pearl in the water of divine unity that is thrown up in the form of pious deeds from the depths of the ocean by the turbulent tides of grace on to the shore of the body.

It is the refulgence of the flame of love which is ablaze from the tree of the being of burnt up people in the wildernesses of penance. It is the holy lightning coming from the valley of invulnerable holiness that flashes across the mirror of the hearts of the travellers in the realm of faith. The import of this can be grasped by him who has sewed with the arrow of belief in one God the eyes of the Devil of skepticism, has burnt up in the fire of love straws of greed as jealousy, has shorn off his earthly intellect with the scissors meant to dispose of nonsensical arguments, has trampled down the seducing passion with penance in the field of honour, has nailed on the cross of wisdom the head of sensuality, has routed the army of libido by the glory of love, has cleaned the mirror of his heart with truth and purity, has graced the orchard of his soul with the perfume of insight, and has secured deliverance from his evil nature and ominousness of ego, and the dew-drop of whose being has mingled with the ocean of divine unity. What do they know of the beauty of the splendour of faith and the perfect light of the knowledge of deep mysteries who indulge in self-love and are tainted with sin, whose inverted soul is immersed in the filth of earthly riches and whose darkened intellect is imprisoned in the hell of desire and whose contaminated self is devastated by the guileful troops of earthly dangers, and whose ostensibly religious loyalty is in tribulation caused by carnal hallucinations and satanic temptations?

Until you cross through the desert of pain

You are not going to come on to the path of remedy

Until you trample upon the desire for fame and promptings of your heart to breathe in the scent with your Love of union.

The sacred verse

قل ان كان آبائكم وابنائكم واخوانكم و ازواجكم و عشيرتكم واموال اقترفتموها و تجارة تخشون كسادها و مسكن ترضونها احب اليكم من الله و رسوله و جهاد في سبيله فتربصوا حتى ياتى الله بامره والله لا يهدى القوم الفسقين۔

states that mother and father, brother and wife and son, and riches and fame and county and kingdom, all are the wanted grass on the path to eternal bliss. Unless the seeker of the bliss clears, as is stated in the verse

في الله حق جهاده۔ , the path of happiness of these obstacles, the cool scented breeze of the beauty of faith's hidden secrets and the perfume of the realm of spiritual knowledge cannot reach the palate of his soul, and unless the beautician of solitude and the adorner of renunciation removes the veil blocking the view of faith's beauty, the statement made by the one who said

انا موئمن حقا cannot find credence.

عن انس بن مالک رضى الله عنه قال، قال رسول الله ﷺ: لا يزال قول لا اله ال الله يرفع سخط الله عن العباد حتّىٰ نزلوا بالمنزل الذى لا يبالون ما نقص من دينهم اذا سلمت لهم دنياهم۔ واذا قالوا عند ذالک قال الله تعلى: كذبتم، كذبتم لستم بصادقين۔

Ans bin Malik رضي الله تعلـــى عنهُ says: The Prophet صلى الله عليه وسلم said that constant reiteration of "There is no God but God", makes believers immune from God's wrath. When because of negligence and greed they reach a stage where they are unconcerned about any harm being done to their religion but only take delight in their earthly welfare, if then they recite the verse "There is no god but God", the Almighty retorts, "You are lying... you are lying, because you are not sincere in your creed as the light of faith is nost in accord with the darkness of pride, greed and sensuality".

Fear of this enormous danger has made prophets and the pious go through unspeakable torment and no one knows whether the paltry possession they take for their faith is worthy of the holy God or not.

According to a tradition the Prophet صلى الله عليه وسلم offered prayers at the funeral of a child. He heard a man say, "May the soul of this child remain in joy for he departed innocent from this world. He will be one of the birds in paradise". The Prophet صلى الله عليه وسلم became angry and said, "What do you know what treatment will be meted out to him? By God! I God's messenger, too, do not know how I will be treated". Abu Dawood (God be pleased with him) would say, "By God! No one stayed secure in his faith if, while dying, his faith was taken away from him". According to a tradition Christ (peace be to him) saw his companions weeping. On being asked the reason they said: "O messenger of God! We are weeping over our sins. Christ said, "You are weeping over your sins, while we, prophets, fear unbelief".

A tradition says that prophet Yahya عليه السلام wept so much that he had developed on his face two grooves, resembling river-beds through which showed the roots of teeth. His father Hazrat Zakariya عليه السلام said to him, "Son, I had asked God the favour of granting me a son the sight of whom lighted up my eye. Your weeping and mourning has only darkened my world. He replied, "Father, Gabriel informed me that there is a valley between Heaven and Hell from where no one can secure deliverance except him who weeps constantly. Zakariya عليه السلام said, "Son, weep as much as you can before that day when weeping will not avail. Further he said, There is a sign to everything. Fear of God and longing for Heaven is indicated through patience in the trials and tribulations attending submission to God.

A tradition says that Abraham (peace be on him) had lied three times in his life in order to serve the cause of religion. When he recalled this, he swooned from fear and fell down on the ground. Then the beating of his heart would be heard at a distance. Gabriel came from above and said, "God (may He be glorified) has sent you His greetings and has asked you if you have ever seen a friend fearing another friend". He burst into tears and said, "God! When I remember my sin, I forget things like friendship and love".

A tradition says that Hazrat Umar رَضِيَ اللّٰه تعلـــى عَنْهُ saw a blade of grass on the road. He picked it up and wept, and said, "Would that Umar were this blade of grass! Then he would be exempt from the fear of reckoning". And Abu Ubaidah Jarrah (may God be pleased with him) wept and said, "I wish I were a lamb. They would cut off my head and eat me up and I would be spared the tortures of the grave and the ordeals of the Days of Judgment. And it is written down that Ata Sulma (may his grave be

sanctified) would not look heavenwards for forty long years, nor would he laugh, nor eat to his fill. When the people were overtaken by famine or some misfortune he said that it was all due to his own ill-luck. Would that Ata died so that the others got rid of him unluckiness". So that is how things stood with the companions of the Prophet صلى الله عليه وسلم and other followers of the faith notwithstanding their greatness and high rank. As a matter of fact, it has been a way with God that men of religion and men of the faith should remain engaged in accounting for each moment, each hour, and each day of their lives and spend them life-time in worship and obedience, and melt in the furnace of struggle and penance their pure bodies and sweet breath, and even then shed from their eyes big tears of regret and count themselves in the Divine Court inferior even to inveterate sinners. Conceited, greedy, foolish and unlucky men darkened the mirror of their heart with their life, long opposition to God, and they girded up their lions in their loyalty to their self and the Devil and regarded as their centre-point the pleasures of this polluted, temporary world and deified their sensual desires. These same men consider themselves true Muslims take pride in saying formal prayers and observing formal fasting, pat their backs for their insincere loyalty and rend the heavens with their shouts we are the true believers. The free – from – want Almighty warns the heedless in these words:

الم۔ احسب الناس ان یترکوا ان یقولوا آمنا وھم لا یفتنون ولقد فتنا الذین من قبلھم فلیعلمن اللہ الذین صدقوا ولیعلمن الکاذبین۔

We, by our glory and greatness that these men believe that because they claim that they are believers, we will let them go scot free and will not put

them to the test. Doubtless, we have tried them out who preceded these and will undoubtedly make them too go through their test so that the pious and the truthful are set apart from evil-doers and liars.

My dear! If a master commands has slave to perform a particular deed and to abstain from some other deed, and tells him that in case he doesn't obey, he would kill him, and sets someone to supervise his performance, the slave, seeing the man appointed to oversee him and being convinced of his punishment by the master, will no doubt give up the idea of disobeying his master. He will follow the command. And when he comes to follows God's command, he hears all right what God has enjoined on his followers:

اقيموا الصلوٰة واتوالزكوٰة، ولتكن منكم امة يدعون الى الخير ويامرون بالمعروف و ينهون عن المنكر، ولا تاكلوا اموالكم بينكم بالباطل انما الخمر والميسر والنصاب والازلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون۔

And God sets on, him from among the senior angels, two angels to supervise his actions and the man who knows all this yet does not abide by the divine command. The reason for this is that he has the knowledge about the master punishment but lacks it where God is concerned, which is faith. So all his verbal declarations are false and these do not touch his heart. If only he knew with surety that God keeps His word as abides by His promises regarding reward and punishment and has the authority to enforce His command and whatever He says He will see it through, and that the punishment in the hereafter is far more severe than that in this world, and that eternal death is more terrible than the death in this world, hw would

never oppose the truth. When you grasp this fact thoroughly, you will know that very few people are equipped with faith, unless of course God wills it.

ومن الناس من يقول امنا بالله وباليوم الاخر وماهم بمؤمنين، وما يؤمن اكثرهم بالله الا وهم مشركون۔

It is written that Sheikh Abu Bakr Kattani, may his grave be sanctified, was seen after a death, standing above the grave wee king tears. They asked him, "O you honourable man, why are you crying?" He said, "Why shouldn't I? Of a thousand funerals brought to Muslim cemeteries nine hundred and ninety nine are those of the faithless".

اذا كان وم القيامة يقول الله تعلى:يا آدم اخرج بعث النار من ذريتک۔قال:وما بعث النار۔قال:من كل الف تسعمائة وتسعة و تسعون، فعند ذٰلک يشيب الصغير و تضع كل ذات حمل حملها وترى الناس سكارىٰ وما هم بسكارىٰ۔

And Abu Sayeed Khudri, رَضِيَ اللهُ تَعَالٰى عَنْهُ says: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that on the Day of Judgment God will say, "O Adam, set aside from among your descendents the portion of Hell". He will say in response, "God, how many shall I set aside?" The answer will be, "From among every thousand, nine hundred and ninety nine belong to Hell and these people will be consigned to Hell without being called to account, as they did not subject their selves to account while in the world and they gave priority to their carnal desires over God's will. As it is, on the Day of Judgment, their evil spirits will be pushed into the lowest part of Hell without them being called

to account for they indulged in their physical passions while they lived in the world.

Sheikh Dawood Tai, (may his grave be sanctified) was asked, "What is faith?"

ما يورثك النور بعد الظلمة واللين بعد القسوة والسنة بعد البدعة والتلذذ بالعبادة.

He said, "Faith implies the cleansing of the heart from the darkness of evils and lighting it up with divine love and knowledge, and turning the heart's hardness into mercy and affection, and giving up heresy and turning to the Prophet's customs. As sensuousness and greed present to your eye evils as things delectable, the light of faith turns devotion and loyalty to God into something pleasable.

Chapter Two

How to fulfill obligations of devotion

Of this category of obligations there are many kinds, of which the best is prayer, the pillar on which rests faith. To neglect it is to ruin faith as these sacred words from a tradition of the Prophet صلى الله عليه وسلم speak:

الصلوة عماد الدين فمن اقامها فقد اقام الدين ومن تركها فقد هدم الدين۔

"Prayer is the pillar of faith. He who erected it, erected faith and he who ignored it pulled down faith. Next to prayer is alms-giving. That is why the mighty and supreme God ranked it highest of all other obligations, and where he enjoined prayer, he stressed the importance of alms-giving simultaneously, saying, Set up you prayer and pay your tithes. اقيموا الصلوة واتوا الزكوة After these comes fasting which obstructs the path of Satan and acts as a shield against the fire of deprivation". Hence this chapter consists of these three kinds of obligation.

Prayer: the first obligation

Concerning this there are a few traditions dealing with the esotric facts of what is necessary, incumbent, desirable, and with time and prayer which

will be presented duly. Of these kinds, each will be briefly referred to by way of elucidation so as to provide the students of the eternal bliss with an account as also the seekers of religious objectives with a document, God willing.

عن جابر بن عبد الله رضى الله عنه قال، قال رسول الله ﷺ: ليس بين العبد و بين الكفر فرق الا ترک الصلوة.

By Abu Dawood and Al- Tirmizi's account, Jabir bin Abdullah Ansari said: The Prophet صلى الله عليه وسلم said, "There is but one point of difference between a believer and unbelief, that is, the renouncing of prayer. That is to say, determined observance of prayer offered at due times with essentials and with humbleness is an indication of true belief, while their renunciation is a sign of unbelief.

وعن بريدة الاسلمى رضى الله عنه قال، قال رسول الله ﷺ: العبد الذى بيننا و بينهم الصلوة، فمن تركها فقد كفر. العهداى الفرق.

Bureedatual Aslammi, be God pleased with him, said: The Prophet صلى الله عليه وسلم said that what set us and infidels apart was prayer. So he who gave up prayer became without doubt an infidel and caused himself moral degradation because the sacred plant of faith in nourished by the water of obedience, where — as a weak plant, in dry and barren soil, unwatered must lose its verdure and freshness.

وعن عبادة بن الصامت رضى الله عنه قال، قال رسول الله ﷺ: خمس صلوٰت افترضهن الله تعلى، من احسن وضوء هن و صلاهن لوقتهن، و اتم ركوعهن و سجودهن و خشوعهن كان له عهد ان يغفر له ومن لم يفعل ليس له على الله عهد: ان شاء غفر له و ان شاء عذبه۔

Ibada bin Samit رَضِيَ اللهُ تَعَالَى عَنْهُ said: The Prophet صلى الله عليه وسلم said that God had enjoined upon the believers five-time prayers. He who takes absolute care with regard to sanctity of these prayers, offers them at the right times, goes appropriately through genuflexion and prostration, and while doing so is conscious of his humility and is contrite, God has a promise to offer him which is, such devotion becomes for him a means of forgiveness in the presence of God. He who does not observe these conditions of prayer has no approach with God, who may by his grace forgive him or punish him.

عن ابن مسعود رضى الله عنه قال، سالت رسول الله ﷺ اى الاعمال افضل؟ قال، الصلوة لوقتها۔ قلت: ثم اى؟ قال بر الوالدين قلت: ثم اى؟ قال: الجهاد فى سبيل الله۔

Abdullah bin Masud رَضِيَ اللهُ تَعَالَى عَنْهُ said, "I enquired of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what act was most desirable with God". He said, "First it is the timely prayer". I said, "What is the next best act?" He said, "Doing good to one's parents". I said, "And after that? He said, Fighting in the cause of God".

عن عائشة رضی الله عنها قالت :ما صلی رسول الله ﷺ صلاة لوقتها الاخر مرتین حتی قبضه الله تعلٰی۔

Hazrat Ayesha, رَضِيَ اللهُ تعلـــى عَنْهُ said that in his life the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not pray two times when his life was about to close, and then God took him out of the world.

عن ابی برزة الاسلمی رضی الله عنه قال: کان رسول الله ﷺ یصلی الهجیرة التی تدعونها الاولٰی حین تدحض الشمس ویصلی العصر ثم یرجع احدنا الی رحله فی اقصی المدینة والشمس حیة۔

Abu Burza Al Aslami رَضِيَ اللهُ تعلـــى عَنْهُ said: The afternoon prayer which you say early the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered at sun-set and then he offered the next prayer. After that one of us would set for home situated in an oasis in Medina four miles away while the sun would be high up yet.

عن ابن عمر رضی الله عنه قال، قال رسول الله ﷺ الوقت الاول من الصلوٰة رضوان الله والوقت الآخر عفوالله۔

Hazrat Abdullah bin Umar رَضِيَ اللهُ تعلـــى عَنْهُ said: The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the first-time prayer leads to God's acceptance while the last-time prayer results in divine forgiveness, although there is no doubt that remission comes in the wake of sin while approbation comes at the time of a good act. And the sinner is on the precipice of divine wrath.

وعن ابی ذررضی الله عنه قال، قال رسول الله ﷺ کیف اذا کان علیک امراء یمیتون الصلوٰة او یوئخرون الصلوٰة؟ قلت یا رسول الله فما تامرنی؟ قال صل الصلوٰة لوقتها فان ادرکتها معهم فصل فانها نافلة۔

Hazrat Abu Zar Ghaffari رَضِيَ اللّٰه عَنْهُ تعلـــي said: The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "O Abu Zar! Just think of what your fate will be your fate when ignorant rulers rule you, and delay offering prayers in time". I said, "O Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ of God! What is your command for me?" He said, "Say your prayers in time, and when you see them at prayer pray again with them for that will do you good."

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ الصلوٰة الخمس والجمعة الی الجمعة و رمضان الی رمضان مکفرات لما بینهن اذاجتنب الکبائر۔

Hazrat Abu Huraira رَضِيَ اللّٰه عَنْهُ تعلـــي said: The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "All five prayers and the Friday prayer until its end, and the Ramadan fastings until their end, cleanse one's minor sins which might take place during the month, if only he has not been guilty of major sins".

As for the exact number of major sins, there is no consensus among the eminent companions of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and his followers. Ibn-i-Masud رَضِيَ اللّٰه عَنْهُ تعلـــي puts the number four; while some are agreed that these number nine. Ibn-i-Umar said that major sins numbered seven, while Abdullah Ibn-i-Abbas said that the number, more than seven, was close to seventy. Sheikh Abu Talib Makki, may his grave be sanctified, said that he new collected all the traditions in this regard, and that he had found out that

the number of major sins was seventeen. Of these four were in the heart, four on the tongue three in the abdomen, two in the private parts, two in the hands, one in the foot and one in all the limbs.

The four in the heart are: one, dualism; two, persistent intention of committing sin; three, despairing of God's grace; and four, to be fearless of God's plan.

The four on the tongue are: one, giving false evidence; two, accusing married persons of adultery — a man with a wife and a woman with a husband; three, taking a false oath; four, practising witchcraft.

The ones in the abdomen are: one, drinking; two, grabbing an orphan property; three, property got from usury.

The two in the private parts are: one, committing adulterine; two, committing sodomy.

The two in the hands are: one, committing homicide unjustly; two, stealing.

The one in the foot: evading holy war.

The one in all the limbs: disobedience of parents. This is the statement of Sheikh Talib Makki.

As a matter of fact, "Kabirah (major) is an ambiguous word and in recorded sayings there is no absolute word that might denote the number of major sins. In fact the sayings in respect of this do not tally. From this it appears that in order to warn people, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intended

ambiguity and not clarity as it is intended in the case of the Night of Power" "Shab-i-Qadr" and the "Greatest Name" "Ism-i-'Azm" to induce common people to rigorously engage themselves in obedience and service for searching for their meanings, so as to fear God's wrath and avoid those various sins.

The best indication in respect of this matter is that the things which are forbidden in the plain and explicit verses of Gods Book (the Quran) or a thing which by word of the prophet is punishable with the fire of Hell or the doing of which makes one liable to punishment, are in the shariah major sins, and these major sins are of various categories and their elaboration is made in *Miratul Taibeen.*

عن ابی هریرة رضی الله عنه ان رجلا دخل المسجد ورسول الله ﷺ جالس فی ناحیه المسجد فصلیٰ فاخف صلوٰته ثم جاء فسلم علیه فقال رسول الله ﷺ و علیک السلام ارجع فصل فانک لم تصل. فرجع فصلی فانک لم تصل. فقال: علمنی یا رسول الله. فقال، اذا قمت الی الصلوٰة فاسبغ الوضوء ثم استقبل القبلة فکبر ثم اقراء ما یتسر من القرآن معک ثم الرکع حتی تطمئن راکعاً ثم ارفع حتی تستوی قائماً ثم اسجد حتی تطمئن ساجدا ثم ارفع حتی تطمئن قائماً ثم افعل ذالک فی صلاتک تستوی کلها.

Hazrat Abu Huraira رَضِيَ اللهُ تعالـــى عَنْهُ reported that the Messenger of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting in a corner of the mosque. A man came and said his prayer in haste, not performing properly his genuflexion and prostration. Afterwards he walked over to the Messenger of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and paid his greetings. The Messenger of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

responded to his greetings and said, "Go back and offer your prayer because you did not perform it". The man went back and prayed hastily once again as before. Then he came and greeted the Messenger of God صلى الله عليه وسلم. The Messenger of God صلى الله عليه وسلم responded to his greetings and said, "Go back and pray because you did not offer your prayer". He said, "O Messenger of God صلى الله عليه وسلم! Teach me". The Messenger of God صلى الله عليه وسلم said, "When you rise to pray, perform the ablution thoroughly, then turn in the direction of qiblah, then recite the *takbir* "God is great", then recite whatever you know from the Quran, then genuflect and pause while still in genuflection, then stand once again so that you are in an upright posture, then prostrate yourself and pause, then raise your head and after appear the first prostration sit up and pause and then after the second prostration pause, then rise for the second unit of prayer and perform the entire prayer in a likewise manner. This saying argues clearly that taking pauses in genuflection and prostration and making a pause and then sitting between two prostrations are the basic rules of prayer, as the prayer by one who does not observe them is not correct.

عن ابن مسعود رضى الله عنه قال، قال رسول الله ﷺ لا يجزئ صلاة لا يقيم الرجل فيها صلبه فى الركوع والسجود.

Abdullah bin Masud رضي الله تعالى عنه reported that the Messenger of God صلى الله عليه وسلم said: That prayer is not of the correct from in which a man does not deep him back straight while genuflecting and prostrating, that is when he rises from genuflections and while he sits between two prostrations.

In regard to the warning and intimidation contained in these two sayings there is another saying, more rigorous, which Abu Hamid Ghazali, may God have mercy on him, incorporates into his book entitled *Ihya al-Ulum*: The Messenger of God صلى الله عليه وسلم said:

من صلى الصلوٰة لوقتها فاسبغ وضوءها واتم ركوعها وسجودها وخشوعها خرجت وهي بيضاء مسفرة تقول: حفظك الله كما حفظتني ومن صلى لغير وقتها فلم يسبغ وضوءها ولم يتم ركوعها ولا سجودها ولا خشوعها خرجت وهي سوداء مظلمة. تقول: ضيعك الله كما ضيعتني حتى اذا كانت حيث ما شاء الله لفت كما تلف الثوب الخلق فيضرب بها وجهه.

He who performs prayer in time, and goes properly through ablutions and genuflecks and prostrates in an appropriate manner and in the prayer expresses his helplessness and humility to God, his prayer as it leaves the praying man is shot through by light on its way to God, and says, "May God protect you and assist you as you protected me!" And he who does not pray in time and is not careful about how he goes, through the ablutions, and does not carry out genuflection and prostrations and humility, his prayer goes dark and lacklustre saying to the praying man, "You have ruined me. "May God ruin you too!" And it travels as far as the Almighty please. After that it is wrapped up like an old garment and flung back at the face of the praying man.

My dear! Know that prayer has a form like that of a human being. A man is composed of inner organs and external limbs and is comprised of spirit and body, and without the safety of all these parts he is not a complete entity. And the organs and limbs have a hierarchy, since of these, there are some the absence of which will send the man into extinction, such as the vital organs called the heart and the liver and the brain, while some are those whose absence does not lead to the man's extinction but it does render him incomplete and inferior thus ending the prospects of his life. These are the eye and the ear and the tongue and the hands and the feet. If one loses his eyes and his ears, tongue, hands in feet are cut off the absence of these limbs would not end his life. He will still be called a man but satus-less, inferior and useless, not of any use to anyone, nor able to achieve anything in his own life. Similarly, prayer has an inner dimension which the author of the shariah has described by divine command and in the light of his prophethood, and has urged us to establish it and to realize its true nature. Hence intention, sincerity presence of heart and humbleness and humility perform for prayer the function of the soul, as genuflection and prostration and all other parts are like the heart, and the liver and the brain whose absence destroys prayer, that is, renders it incorrect. The customs of prayer, such as prayers of judgment, of obedience, of testimony and praise, all these are like the eye and the ear and the tongue and the hands and the feet. A praying man who does not care about the principles of presence of heart and humbleness is comparable to the person who is sent by a powerful, majestic King on errand commanding him to get for the king a slave who is talented and handsome, worthy of the royal court. The man goes away and gets hold of a dead man whose eyes he plucks out, and whose ears, tongue, hands and

feet he cuts off and then dumps him in the King's court. Actually doing so the man has only done the King a disfavour and yet he expects the King to reward him. What would you say to this? Is the man deserving of a reward or punishment? Hence the Messenger of God صلى الله عليه وسلم said, "He whose prayer does not keep him away from distraction and mental disturbance, for him his prayer brings him nothing except distance from God and disappointment and regret".

وعن عمرو بن العاص قال: راى رسول الله ﷺ رجلاً فاقف صلاته قال: اترون هذا؟ لو مات على هذا لمات على غير ملة محمد.

Umar bin A'as رضي الله تعالى عنه reported that the Messenger of God صلى الله عليه وسلم saw a man praying in haste without going through its constituent parts. "Do you see this?" said he. "If the man dies in this state he will have died a follower of a religion other than Muhammad's".

This warning is enough even for one with the least possible element of faith.

My dear! The mark of identity of the seeker of eternal bliss is that he is not neglectful of these warnings and does not show laxity and indifference about prayer and fulfilment of its protocol. When he hears the call of the muezzin, he will remind himself of the call of Him Who will summon him in the surging crowd on the Day of Reckoning, and will know for sure that he who heeds. promptly this call in the world will be summoned on that day with softness and kindness, and will be secure from the greatest fear and intimidation of Doomsday and while going through ablutions, which are

watched by God, he should not neglect the purification of the heart and should know that there are four stages of ablutions: one, to cleanse the body, clothes and the part of impurity and dirt this being the ablutions of common people; two, to cleanse the body and limbs of the dirt of crimes and sins — these being the ablutions of the pious; three, to clean the self of the blackness of bad ways — These being the ablutions of the devotee; and, four, to cleanse the heart of what is other than the Divine — these being the ablutions of the truthful.

As for concealment of the private parts, hide the awkwardness of physical parts which come within the range of other's sight. Think of the humiliations and hidden indecencies, of the privy parts within, that is, greed, jealousy, miserliness, pride, conceit and hypocrisy and so on which are known to God, and know with certainty that it is not possible to conceal these things from God except with penitence, regret and fear. So he is to present himself in the presence of God as if he were a fugitive sinner.

And, two, to own the qibla, which implies turning the face to the qibla to the exclusion of all other directions, to wipe away the dust of what is other than God from the mirror of the heart, and to set up as the point of heart's reference the court of God where to stay as the embodiment of impoverishment and need.

And, three, while testifying to the greatness of God, he should smash with the manifestation of God's glory the idols of his carnal desires.

And in سبحٰنک اللھم he should behold the light up God's purity and sanctity and in اعوذ باللہ he should seek shelter from desires and the seduction of the self and evil impact of hypocrisy in the holy abode of the Creator of the Universe.

Behold while reciting the name in بسم اللہ that Pure Essence in its splendour that causes the universe to maintain itself and also all men and members and yourself too who are sustained by the bliss of His eternity. And see in الرحمٰن الرحیم the rain of common beauty and favours and the splendour of special talent pervading in all phenomena and the glorious creation. And in الحمد للہ see coursing through the rivers of creation currents of His mercy and bounty, bestowals and offerings. And the repetitions resulting in the beholding of the diversity and freshness of the tides of the Oceans of bliss in the heights and depths will immerse him in the river of oneness of God, and the initial point of the circle of preexistence will converge with the terminal point of eternity. At this stage the beauty of vision of مالک یوم الدین shows through the casement of intuition. Hence the inferiority and abjection of the contingent leads the seeker to the threshold of need, and he regards it necessary for himself to observe the ways and means of devotion. For him ایاک نعبد becomes time's robe of honour. Therefore when the intensity and awesomeness of wonders of greatness and authority obliterates the shadows of a devotee's life in the beams of the light of the diety and takes him from the wilderness of

mortality to the spring of eternity, he does not recognize authority and might in anyone other than one God, and does not consider anyone his helper and benefactor other than the self-sufficient God. And he recites the truth of ایاک نستعین with the certitude and conviction of the heart. Then the glass of فاستقم کما امرت reveals dangers of the intent of evil thoughts, and hazards of the causes of false ideals which are the barricades in the way of truth and stir up the fire of obstruction, and in the search of divine assistance, the tongue of purity utters the prayer of اهدنا الصراط المستقیم and then craves for the indigence and supplication of the stalwart adventures of the battlefield of steadfastness and of those who achieve excellence in the way of magnanimity and supremacy and are the leaders in the court of prophethood and rulers of the field of authority. And when he says صراط الذین انعمت علیهم he beholds reprobates weighted down by yokes of desire around their necks and also sees shackles of lasciviousness binding the feet of those driven out from the field of manliness and greatness by the blasts of dignity, and sees the wings burnt up by the lightning of Divine Will of those who have gone astray in the wilderness of want and despair caused by the blinding wrath of Divine authority. One has but to recite غیر المغضوب علیهم ولا الضالین.

I had wanted to write an exposition of the text of the *fatiha* which would be within your comprehension but this is what the tongue dictated. واللہ غالب علی امرہ Try as best as you can to carry into the core of you soul a whiff of perfume emanating from these meanings, and if you get it,

you are blessed; otherwise the birds sotaring in the skies of unity are hiding behind the curtains of the unknown and they will feed on these realities:

Kingship is to savour Reality

Not to take the world by oppression.

A dog gets earthly dung

He who gets afterlife gets bliss.

My dear! If you lack the power to break open the seal of the treasurehouse of mysteries with the purity of your intellect, and if you cannot get at the eternal wealth of the storehouse of knowledge, then say your prayers in time so as to ensure the safety of your heart and to stave off your anxieties and to obey the injunctions of God's words, and to feel ashamed before God for your misdemeanours and infamy, and to put yourself on the path of excuse and loyalty through mortification of your self. And if you cannot attain to the heights of the knowledgeable who are sovereigns of the realm of certitude and kings of the domain of divine vision, then at least do catch hold of the threshold of devotion. فان لم يصبحا وابل فطل

It is reported that Talaha bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ , was praying in the garden. He sighted a hawk chasing a bird that was flying among branches of trees so as to secure its release. Engrossed in this, he forgot how many units of prayers he had offered. He came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and by way of self-protest said, "O Prophet of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! To expiate for this prayer I offer the orchard in the way of God". The Prophet

وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى sold the orchard for one thousand dirham and distributed the amount among the deserving.

It is said that when Imam Zainul Abideen performed ablutions for prayer, he would go pale in the face and lose hold on himself. When asked the reason, he said, "Have you any idea in whose court I am going to stand?"

كان رسول الله ﷺ يحدثنا و نحدثه ويلاعبنا ونلاعبه فاذا حضرت الصلاة فكانه لم يعرفنا ولم نعرفه۔

And it is reported that Hazrat Ayesha, عَنْهُ تعلـــى اللهِ رَضِيَ said, "The Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى conversed with me and made light-hearted remarks. But when it was time to pray he went through a trepidation and did not even recognize me."

اذا ذكرتنى فاذكرنى وانت تنتفض اعضائک و كن عند ذكرى خاشعاً مطمئناً و اذا ذكرتنى فاجعل لسانک وراء قلبک واذا قمت بين يدى فقم كالعبد الذليل۔

And it is reported that God sent this revelation to Moses: "O Moses! When you present yourself in our court, put yourself into a position where all limbs of your body tremble with fear of our greatness and sovereignty and think of your helplessness and get consolation from remembrance of us. And while remembering our power push your tongue behind your heart, that is stay away from forgetfulness and anxiety and first speak with the tongue of your heart and after that with the tongue in your head. And when you rise to pray, rise like a humbled and disgraced slave". Such a conception of prayer is possible to one who cancels out all his sorrows and misfortunes by

his preoccupation with his plan for the hereafter, and any thought that distracts him from thoughts of God he should expel from his heart, and make it concentrate on the greatness and supremacy of God, and remember that he has to stand up on the day of reckoning and give an account of himself. And he should dam up with piety the tide of sensuality, and douse the flames of greed with the water of contentment. He should know for sure that until his heart tends to love the world beyond his lawful need, or thinks it an outfit for the hereafter and yet desires that while at prayer his invocation to God might achieve purity which is the ultimate blessing caved by great saints and the greatest hope of the men of greatest virtue, he indeed is wrong .He is like one who defiles himself with muck and wishes that no fly should settle on him, which is an impossible thing.

روی عن عائشة رضی الله عنها قالت: اهدی ابوجهم بن حذیفة الی رسول الله ﷺ خمیصة شامیة لها علم فشهد فیها الصلوٰة فلام انصرف قال: ردی هذه الخمیصة ابی جهم فانی نظرت الی علمها فی الصلٰوة فکاد یفتننی۔

Hazrat Ayesha رَضِيَ اللهُ تعلـــى عَنْهُ reports that Abu Jiham, son of Huzaifa, gifted to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ a black woollen garment with a white mark. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore it and while he had it still on, said his prayer. On his return from the prayer, he took it off and said, "O Ayesha, رَضِيَ اللهُ تعلـــى عَنْهُ take this back to Abu Jiham because as I was praying, it caught my eye and so it will distance me from God."

It is reported that once one of his companions, seeing that the laces of his shoes had become won out, replaced them with new ones. When the

Prophet وسلم عليه الله صلى wore his shoes and saw the new laces, he ordered them removed and the old ones were fixed again. He said, "When I saw the new laces, I felt a surge of excitement in my heart and this filled me with fear of God's anger and jealousy."

Here, a perceptive man might just take a pause and give a thought to the matter. Hence is the lord of all prophets who, for all his excellence in prophet hood, is afraid lest a trivial thing such as the laces might undermine his faith or a woollen dress might distance him from God. Nowadays, covetous, arrogant people confuse dignity and respect with silken dresses and gold ring, and men with monstrous nature passing for learned men flaun their riches and pomp and show and ignorant men who wear an aura of scholarship regard nicest horses and evil — doing slaves as honour to Islam, and unfortunate people living in the gloom of greed call themselves 'the Sun of the "Faith" or the Splendour of the Faith". Those illumined spiritually know that the religion of such people is that of the Devil and not of the true believers.

اوحى الله تعلى الى موسى:قل لعصاة امتک ان لا يز كرونى فانى اكتب على نفسى ان من ذكرنى ذكرته فاذا ذكرونى (بالمعصية) ذكرتم بالعنة۔

The Prophet وسلم عليه الله صلى said, "God sent a revelation to Moses: "Tell the sinners among your followers not to remember me as in our kindness we have made it a rule that whoever remembers us, we shall in turn remember him, and if someone tainted with sin remembers us, we respond by sending down damnation on him.

This is about those sinners who are not remiss in their prayers. What about him who combines with the impurity of his sins the pollution of his negligence too, and wishes with the contagion of both kinds of malice to hold direct communion with Almighty God. Sensing this danger, the world of the truthful is devastated by regret, and a surge of confusion wells up in the eyes of the esteemed, for no one is untainted by the blackness of these twin blemishes, except those ecstasie by God's love and those illumined by divine light.

This is why the chief if the Faithful, Ali رَضِيَ اللهُ تَعَالَى عَنْهُ , the leader of those who have marched ahead in the domain of eternal bliss and of every guardian following the path of guidance, fell into the trepidation and changed the colour of his face as the time for prayer drew near.

"What happens to you, Leader of the Faithful he was?"

"The time has come to undertake a trust which was beyond the capacity of earth and sky", he replied.

In short he who considers his wife, children, pomp and servants the light of his eyes and whose joy and solace consist in the perpetuity of his property and pomp and show, cannot know what it means to savour the taste of devotion , and such person will never have access to the joy that comes from singing hymns to God who is free from want. This malaise afflicting the hearts of men of the world is chronic and has become so widespread in their hearts that the only remedy to it is that the attachment to wife and children should end, the tie to property and belongings should snap, and, of course, this remedy is extreme difficult, and the unpleasant bitterness of this

medicine is such that many an eminent believer strove utmost to offer two units of prayer with no thought of anything other than of God but failed miserably. How can men of our position have such luck?

اما فان لم يصبها وابل فطل

Even if you do not have such luck, try to secure one half or one-third of your prayer against temptations so as to ensure

خلطوا عملا صالحا و آخر سيئاً عسى الله ان يتوب عليهم ان الله غفور رحيم

The Second Obligation

Rules and regulations concerning alms-giving and also the sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which deal with its essence and facts.

عن ابى هريرة رضى الله عنه قال، قال رسول الله ﷺ: ما من صاحب ذهب ولا فضة لا يؤدى منها حقها الا اذا كان يوم القيامة صفحت له صفائح (من نار) فاحمى عليها فى نار جهنم فيكوىٰ بها جنبه وجبينه وظهره كلما بردت اعيدت له فى يوم كان مقداره خمسين الف سنة حتى يقضىٰ بين العباد.

Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "No one in possession of gold or sliver withholding alms will be there on the Day of Reckoning but whose gold and silver, shaped into boards

will be heated in the fire of Hell with which his forehead and back will be branded. A saying of the Prophet صلى الله عليه وسلم makes mention of how such a man's forehead will be branded so that the boards will stick out of the rear part of his head and pierce his back and come out of his breast and pass from one side to the other side of his body. And when these boards cool off, they will be heated again and applied to the man on that day whose duration is fifty thousand years by earthly standards. The state of such men will be decided only after they have rendered up their account. If God pleases, he will pardon them by Hhis grace, and if He pleases, He will consign them to Hell by His justice.

عن ابی ذر رضی الله عنه قال، قال رسول الله ﷺ: ما من رجل یکون له ابل او بقراو غنم لا یوئدی حقها الی اتی (بها)یوم القیامة اعظم مو یکون (واسمنه) تطوه باخفافها وتنطحه بقرونها کلما جازت علیه اخراها ردت علیه اولاها حتی یقضی بین الناس۔

Abu Zarr Ghaffari, رضي الله تعلـــى عنهُ reported that the Prophet صلى اللهُ عليهِ وسلم said, "He who has camels or oxen or sheep and does not pay alms due on these will, on the Day of Reckoning, receive kicks from these grown enormous and fat for the purpose, and will trample him down, will charge at them striking him with their horns, and will walk astride them. When the last of these animals has struck him and walked over him, the first animal will return, and in this manner they will strike him until such men render up their account".

وعن ابى هريرة رضى الله عنه قال، قال رسول الله ﷺ: من اتاه الله تعلى مالاً فلم يوئد زكوته، مثل ماله يوم القيامة شجاعاً اقرع له زبيبتان يطوقه ثم ياخذ منه بلهزمتيه ثم يقول: انا مالك انا كنزك۔

Abu Hurairah رضي الله تعلـــى عنهُ reported that the Prophet صلى اللهُ عليهِ وسلمَ said, "A man on whom God has bestowed wealth and yet does not give alms on that wealth, his wealth will be transformed into a snake called *aqra*, [a snake whose tuft of hair on his hear has fallen out by the fierce deadliness of his poison], a huge and deadly poisonous snake, with two black dots above his eyes, the deadliest of biting snakes, will get coiled around the man's neck, and it will sink its fangs into the limbs of his body and say to him: 'I am your wealth, your treasure which you hoarded'". Then the Prophet صلى اللهُ عليهِ وسلمَ read the verse,

ولا يحسبن الذين يبخلون بما اتهم الله من فضلنا وهو خيرا لهمبل هو شر لهم سيطوقون ما بخلوا به يوم القيامة۔

"Do not feel concerned about those who have got wealth from God but do not spend it in his way: is this conservation of benefit to them or the wealth about which they are miserly? This wealth will land them in trouble on the Day of Judgment". That will happen before long when on the Day of Reckoning their wealth and miserliness will become a serpent which they will have to wear around their neck so that others know that earthly wealth we have created as provisions for the way that leads to the eternal world, not as something that one should swagger about.

وعنه قال، قال رسول الله ﷺ اتقوا الشح فان الشح اهلک من کان قبلکم فحملهم علی ان یسفکوا دمائهم واستحلوا محارمهم۔

Hazrat Abu Hurairah رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Desist from avarice because it was avarice which actually proved calamitous to those who preceded you. It was their avarice which goaded them to bloodshed and made them confuse the forbidden with the permissible, and that is why they were consigned to Hell".

وعنه ان رجلا قال یا رسول الله اس صدقة اعظم اجرا؟ قال: ان تتصدق وانت صحیح شحیح اشجع تخشی الفقر وتامل الغنی ولا تمهل حتی اذا بلغت الحلقوم قلت، لفلان کذا لفلان کذا وقد کان لفلان۔

Abu Hurairah رَضِيَ اللّٰه عَنْهُ تعلـــي reported that a man asked the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ, "O Messenger of God صلّى اللهُ عَلَيْهِ وَسَلَّمَ! What charity is that which brings a high reward?" The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ replied, That charity which you offer when you are in good health because in that state your self tends to miserliness and fears the prospect of poverty and wishes for high status and greatness from his wealth. Do not wait until you are about to breathe you last when you make will for grant of this much for such and such a person and that much for such and such a person. What recompense is there in this".

وعن ابی ذر رضی الله عنه قال: انتهیت الی رسول الله ﷺ وهو جالس فی ظل الکعبة. فلما رانی قال: "هم الاخسرون، و رب الکعبة". فقلت فداک ابی و امی! من هم یا رسول الله ﷺ؟ قال: "هم الاکثرون اموالا الا من قال هکذا، من بین یدیه ومن خلفه وعن یمینه وعن شماله، وقلیل ما هم".

Abu Zarr Ghaffari رضي الله تعلـــي عنهُ reported that he decided to have a look of the Prophet صلّى اللهُ عليهِ وسلّمَ and so took himself into his presence. He sat in the shade of the Kaaba. On seeing him he said, "By the God of the Kaaba! They are indeed losers!" I said, "My mother and father be sacrificed to you! O Prophet صلّى اللهُ عليهِ وسلّمَ of God, What people are you referring to?" The Prophet صلّى اللهُ عليهِ وسلّمَ said, "Those who possess wealth, much wealth, with the exception of those who do this and do that, in front, at back right and left. That is to say, the rich will be the worst kind of losers in the next world, except those who give away their wealth lavishly, as if it were dust, before and after, right and left and at no step desist from spending it in the way of God. Such a man will achieve deliverance." Then he said, "The number of such people will be limited. In every age, a majority of people will be in love with their wealth and as a result will lose their faith."

My dear! It is necessary that those who are out to secure the blessings of the eternal world should consider eight facts order to learn the subtle points in regard to charity and alms-giving and to observe their underlying intentions.

Condition number one: To understand the compulsory nature of alms-giving.

Condition number two: To hasten to pay it before time.

Condition number three: To maintain secrecy for fear of being guilty of hypocrisy.

Condition number four: To express the intention so as to attract recipients and then to fulfil it.

Condition number five: To desist from supplication and torture.

Condition number six: To make light of offerings.

Condition number seven: To select for offering beloved, good and pure objects.

Condition number eight. To identify the deserving among the pious and virtuous.

The First condition: To understand the necessity of alms-giving and to know how it is a test for the sincerity of the believing and why it is a part of the foundation of Islam, although not bodily worship.

It should be noticed that men with insight have derived three implications from the observance of this condition.

The first implication: The pure-hearted have grasped by the clarity of their vision that uttering the creed of faith is putting one's faith in monotheism and testifying to the oneness of God and the uniqueness of the Beloved, since the Beloved is the only one deserving of worship. That is why they say, "You are a devotee of that which holds you captive". Different people have different aims behind their devotion to their earthly and spiritual

beloveds, and notwithstanding this devotion, all claim to love God. Separation from beloveds clearly indicates the stages of love. This is why God in His wisdom made material wealth men's beloved so that through giving it away or withholding it the true and false seekers of God were distinguished. Miseraly people dwelling in the Hell of desires make a fetish of earthly wealth which is a source of trouble to the heart, and high-minded lovers of God sacrifice earthly beloveds in the way of the Eternal Beloved and consider profitable that action which is in keeping with لن تنالوا البر حتى تنفقوا مما تحبون and acquainting themselves with the command contained in ان الله اشترى من المومنين انفسهم واموالهم بان لهم الجنة efface from their heart traces of love for life and property. From this point of view the believers are of three categories:

Category one: Those who are true seekers after truth and grace, and who live up to the spirit of oneness of God, and who did not let their lawful plans obcure their understanding with regard to the obligatoriness of alms-giving and so did not incur pollution through bungling the rules pertaining to tenth part of foodgrains and fourth part of cash money, and in this mortal life gave away whatever they could in the way of God.

It has been reported that Abul Qasim Junaid and Abul Hasan Nuri (whose souls are pure) were arrested on some charge, and as a verdict was to be pronounced on them, Abu Hasan was asked what he thought about charity. He said, "In others religion, the law is five dirhams out of two hundred, while in our religion, if a dervish possesses the whole world and

does not give it away in an instant in gratitude for divine knowledge and love, he is blameworthy. That is why when the verse **من ذالذى يقرض الله قرضا حسنا** was revealed, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ تعلـــي brought everything he possessed before the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while Hazrat Umar رَضِيَ اللهُ عَنْهُ تعلـــي brought half of what he had. And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Abu Bakr, **ما ذا ابقيت لعيالک؟** What have you left for your family?" He said, **الله ورسوله** "God and his Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". And when he asked the same question of Hazrat Umar رَضِيَ اللهُ عَنْهُ تعلـــي , he said, **مثلها** "As much as I have brought here". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, **الفرق بينکما بکلمتيکما** "The difference between you two is the same as between your statements. That is, you rank with God is half as high as Hazrat Abu Bakr, since being true to the essence of love means, that a lover should cherish nothing except his beloved or that which leads him to his beloved".

Category two: Men of this category are below the first category as they fall short of total identification with the truth, and they in their devotion store up wealth for purpose of a life of ease, and consider it a trust to preserve it, and look for convenient opportunities when they should pay charity, and wait for opportune times to help the needy, and when it is time for them to make the payment, they regard it as a good fortune to spend extra, and

content themselves with paying the fixed amount of charity. And such people are average.

Category three: Men of this category are average Muslims who content themselves with giving an amount enjoined upon them, who do not give more nor do they think it proper to reduce the amount stipulated. Such people belong to a low category, since God in His wisdom fixed only this much quantity considering their stinginess, attachment to wealth and the deficiency of their belief in the hereafter and in tolerance did not set them the task of achieving more than the average level.

ان یسئلکموها فیحفکم تبخلوا ویخرج اضغانکم

There is a world of difference between the heights achieved by those rare phoenix-like people hovering around Mount Caucasus who in consideration of their nearness and love (of God) are called upon to sacrifice their life and property

ان الله اشتری من المومنین انفسهم و اموالهم بان لهم الجنة یقاتلون فی سبیل الله فیقتلون ویقتلون

And the low level of men with owl-like qualities whose base-mindedness points to the fact.

ان یسئلکموها فیحفکم تبخلوا ؟

That is why Hazrat Khawaja said,

ليس شيء خيرا من الف مثله الا المومنون

Second meaning: Keeping the heart uncontaminated by the impurity of stinginess, as God Himself said: ومن يوق شح نفسه فاولئك هم المفلحون That is, he who secures his self against the malice of stinginess will be among the redeemed.

And Hazrat Khwaja said, ثلاث مهلكات: شح مطاع "In the life hereafter, three things ane deadly to man and calamitous to his faith. One of them is the abundance of stinginess because stinginess is a spiritual disease the deadly effect of which will be evident on the Day of Judgment, and will push such a man to damnation. It is essential that this disease should be cured, the treatment being giving away one's possessions. So when he gives away his property and feels joy while doing so, to that extent he gets rid of the danger of his disease.

Third meaning: This is expressing gratitude for what one possesses. When God choose among his believers one on whom He bestows wealth and bounty, and when that believer sees a fellow-believer who has no daily food and is going through hard times, and ignoring justice, he does not end his starvation by means of the bounty God has bestowed on him, he gives proof of being so unfortunate as to be cruelly unfaithful to God for His grace.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ یوئتی بالعبد یوم القیامة فیقول الله تعلی: عبدی قداستطعمتک فی الدنیا فلم تطعمنی واستکسیتک فلم تکسنی! فیقول: الهی کیف ذالک، یقول الله تعلی مر بک فلان جائع وفلان عار فلم تعده من فضلک وجلالک الذی انعمت به علیک، وعزتی وجلالی لامنعنک الیوم من فضلی کما منعته۔

Abu Hurairah رضي الله تعلـــى عنهُ reported that the Prophet صلّى اللهُ عليهِ وسلّمَ said, "On the Day of Judgment a devotee will be made to take his position at a spot. God will say to him, 'O my devotee! I asked of you for food while you were in the world, you did not offer any. I asked for clothes, you did not give any'. The devotee will say, 'My Lord! You do not require these things. How could this have happened?' He will say, 'A hungry man came to you in the world and asked for food but you did not give him any. And a naked man asked you for garments and you did not give them. We swear by Oour honor and glory that just as you denied Our bounty to our devotees, likewise We will deny Our grace to you".

Second condition: Alms should be paid with promptness. There are various advantages in that:

First, an indication of the inclination for the observance of divine commandment which signifies the correctness of belief.

Secondly creation of a feeling of joy in the hearts of deserving people among the poor which is a deed better than both the worlds. This saying of the Prophet صلّى اللهُ عليهِ وسلّمَ relates to this fact:

ادخال السرور فی قلب المؤمن المؤمن یوازی عمل الثقلین۔

Thirdly, quick payment before any intervention of hurdles and vicissitudes of time.

Fourthly, acceptance of prayers raised by one for virtue and good, which is an angelic grace and bounty among the angels of honour. When a thought of such virtue and good comes to mind, the seeker of the afterlife should take advantage of the opportunity and should not ignore the fact of being ambushed by الشیطان یعدکم الفقر ویامرکم بالفحشاء He should fix a time for payment of alms and that time should fall in the best of days and months such as Muharram which begins the year, and Ramadan, and Rajab and Zil Hajj as during these months the blessings of ..... accumulate.

Third condition: Secrecy is to be maintained while paying alms to the deserving, and observing secrecy in matter of giving alms is a bulwark against hypocrisy and cunning and an indication of the alms-giver's sincerity and is a means of his attaining to the stage of divine acceptance. There is a saying:

افضل صدقه جهد المقل الی فقیر فی سر

Also, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said,

ان العبد لیعمل عملا فی السر فیکتب الله له سرا۔ فان اظهره، نقل من السر و کتب فی العلانیة فان تحدث بها، نقل من السر والعلانیة و کتب رئاء۔

That is, when a believer does a good deed and keeps it a secret, God records his name in the office of secrecy which is in the place of acceptance, and if he goes about announcing it through different ways, God scores off his name from the secret office of acceptance and writes it in the public office which is God's office of danger. And when the giver makes mention of it, his action is deleted from the secret and public offices and transferred to the office of hypocrisy.

And a famous saying is that on the Day of Judgment seven kinds of men will be under the protection of God. Of these seven groups, one is that which gave alms in a way that what was given with the right hand remained unknown to the left one. Of the venerated devotees, a group put the alms in a bag which they laid in the path of the deserving so that even the deserving man does not know who the giver is, while some to whom hypocrisy was alien entrusted the alms to an attorney, thus abstaining from facing the deserving man so as not to give him a sense of obligation. The group that laid the alms in the way of the deserving feared the danger of hypocrisy.

You have understood now that paying alms is aimed at the removal of stinginess, and showing off the act leads to hypocrisy. And stinginess and hypocrisy are disastrous things which will result in the life hereafter in punishment. The Prophet's صلّى اللهُ عَلَيْهِ وَسَلَّمَ sayings reveal that the quality of stinginess will take on the shape of a scorpion in the grave and that of hypocrisy will assume the shape of a snake. A snake-bite is more painful than the sting of a scorpion. So in order to stay away from these, much stress has been laid on the giving of alms and keeping it a secret.

Fourth condition: To make the fact known is necessary to persuade common people to get induced to follow the practice. This task is to be performed by strong-willed religious scholars who have taken long years to subdue their concupiscence and have wiped away all dirt of viciousness from the mirror of their hearts. For them it is all one whether others exist or not. They are rid of the diseases of arrogance and hypocrisy. God brings them into existence for others to follow them as their role models. Because they give impetus to people to follow them by virtue of their good deeds and their purity of purpose, they get a double reward for their deeds, since it is stated, من سن سنة حسنة فله اجرها واجر من عمل بها And if the deserving individual is one of those who feel ashamed of being known to the giver, then secrecy is imperative.

Fifth Condition: This is to refrain from imposing a sense of obligation. قال الله تعلى: لا تبطلوا صدقتكم بالمن والاذى God says, "O you believers! Do not invalidate alms-giving by making others obliged and by distressing them". Scholars do not agree on one meaning of obligation. Some have said that obligation consists in the giver believing that he is doing a good turn to the taker, while tormenting implies the giver's conticising the taker and dishonouring him for his poverty. And some have said that by obligation is meant supercilious treatment meted out to the taker, while tormenting is that the deserving is spoken to intemperately. And some have said that obligation means that the giver thinks he has shown favour to the taker, while tormenting is that he makes mention of it. All these statements are correct

and conflict with the fact of alms-giving being compulsory, since the giver's duty it is to feel obliged to the deserving on account of the following:

First reason: The deserving, since he is the recipient, secures the giver against the danger of not giving.

Second reason: The Prophet صلى الله عليه وسلم said, الصدقة تقع بيد الله قبل ان تقع بيد السائل "Before the charity reaches the deserving, it is already in the possession of God. Therefore the deserving man accepts it in delegation of God. As he is God's deputy, by accepting the alms he releases the giver from the danger of punishment. Therefore the giver is liable to obligation more than the taker.

Third reason: God says: ما عندكم ينفد وما عند الله باق Your possessions are transient and illusory, but just whatever you deposit in our treasury by way of favous and charity will last.

In fact a rightful person is like an affectionate advocate who, while advocating the cause of right, takes, owing to his affection, the alms-giver's wealth which is in danger of being washed away by the flood of annihilation, and puts it away in safe-keeping, in the Creator's secure treasury, so that on the Day of Judgment, a day of submission and helplessness, it becomes the givers redresser. He is undoubtedly more deserving of claiming debt of the giver.

In view of this, a group among the pious in the past, may God have mercy on them, held charity money in their hand with humility and offered it

to the deserving so that while taking it, the hand of the taker always remained above that of the giver. Hazrat Umar رضي الله تعلـــي عنهُ , and Ummi-i-Salma رضي الله تعلـــي عنهُ and Hazrat Ayesha رضي الله تعلـــي عنهُ , blessed the deserving as they blessed them and thus felt obliged to the deserving for accepting charity.

Sixth condition: This is to regard charity as a minor act for regarding it as a great event would generate arrogance which reduces rapidly the value of deeds, and is also one among deadly qualities. Religious scholars say that an aspect of devotion is that the more one considers it small, the more magnitude it acquires. And as for sin, the larger you consider it the smaller it becomes. And a possessor of wealth, while giving it away, should consider himself culpable on three counts:

The first reason is that he himself, his house and his property — all lie in the path of torrent of accident and annihilation. God, great and glorious, has allotted him an enduring, strong and firm house, and has said that whatever he has, should be sent into that house where it will remain stored up so that it is safe against accident and destruction, and after its transfer acquires perpetuity and whose fruit guarantees him joy and comfort. But owing to his ignorance, he does not send more than one in forty as a result of which he is unjust to himself and of course is remiss in the discharge of his obligations.

The second reason is that according to God's commandment, the giver offers the taker a perishable substance and in return gets from God the hope of seven hundred everlasting blessings. If the giver had firm faith in this

deal, he would seize the opportunity and stake whatever he had. Since he does not spend in the deal more than five out of two hundred, and one in forty, the fault is his and it is not appropriate to consider him great.

The third reason is that whatever exists in the world in the form of property and bounty actually God's possession and is not permanent just one man's possession. Whatever is possessed by mortals is borrowed and is in their custody. And it is, God sends the deserving, who are God's attorneys to the giver and when they demand what is his custody the giver does not give the taker more than five out of two hundred. Therefore he should feel ashamed and culpable and if he does not, then he is in fact ignorant.

Seventh condition: Taking out dearer, better and purer objects. A saying of the Prophet صلى الله عليه وسلم is: ان الله طيب لا يقبل الى طيبا "God is holy and would not accept a thing which is not clear of defect, doubt and hypocrisy". And God says: انفقوا من طيبت ما كسبتم "Spend in Our way for Our pleasure those pure things which you hold dear". And God said, وقال الله تعلى: ولا تيمموا الخبيث منه تنفقون ولستم بآخذيه الا ان تغمضوا فيه "Do not give away in Our way what is basest, since if you are offered the same you will like it".

And the strength of faith is indicated by one's love of God, and love of God is indicated by the fact that to a believer God is dearest of all. Hence the Prophet صلى الله عليه وسلم said, لا يؤمن احدكم حتى يكون الله ورسوله احب اليه مما سواهما one's faith in not

perfect unless he holds God and the Prophet صلى الله عليه وسلم dearest to himself. This is signified by the fact that while giving away alms, he spends in the way of God what is better and more desirable. And he said about double-crossers:

لا يؤمن احدكم حتى يكون الله ورسوله احب اليه مما سواهما

"It is a characteristic of the double-crosser that he spends in the way God that part of his property which is basest".

Me dear! When a man invites somebody, he offers him the best food that he has, and feels ashamed of bringing before him bad, stale food. And when he pays charity, he offers the taker what is base and discarded, even though the taker is God's attorney and deputy, and while doing so he is not ashamed. What would you say about the faith of a man who is ashamed of a God's creature but has no sense of shame in respect of the Creator of all creation, and in whose view the worth of a man is more than the worth of the creator? Can such faith be any help in the life hereafter?

ومن الناس من يقول امنا بالله واليوم الاخر وما هم بمؤمنين

Eighth Condition: It is imperative on the giver to look among the deserving for those who are pious and upright. He should identify those who are endued with five qualities: one, piety; two, knowledge; three, devoutness; four, need; and five, kinship.

The first quality is that of piety. The giver should hand over God's property to one who is pious and does not miss his prayer and is not guilty of acts which are vicious and contrary to divine law.

Since the aim behind the obligatorines of charity is to keep the wise from starvation and to provide comfort and relief to men of God whose entire time is used up in various forms of devotion, and meditation and are immersed in worshipping both in body and spirit, and have closed on themselves all avenues of trade and social commerce ..... That is why God in His wisdom made it obligatory on the wealthy and the world, to pay alms to such people so that they lead their lives without worry and distress, that is, they are to give these people a portion of what is due to God so as to prevent them from starvation to enable them to meditate on God with concentration. This makes it possible for the givers of alms to share in the devotion of this group and be salvaged by such participation with the accepted in the holy precints of God. This is why the Prophet صلى الله عليه وسلم said, "Give your food to the devout". Feeding is providing nourishment. And he who feeds someone, thereby providing him with stamina, shares in the reward and punishment of that person who by dint of that stamina is capable of acts of devotion and sin, The feeder has a share in that reward and punishment because the feeder helps him gain strength and stamina.

According to the sayings, Moses had no worldly possessions, so the Israelities offered him food by turns every day. Once Moses felt sad at his condition, and said:

الهی ما هذه الذلة اذ للتنی بین عبادک یغدینی هذا لیلة ویعشینی هذا لیلة؟ فاوحی الله تعلی الیه: یا ابن عمران هکذا افعل باولیائی اتفرق ارزاقهم علی ایدی البطالین لیوجروا فیهم

"God! What a shame! Why have you dishonoured me among the believers? Some one offers me a breakfast, while another provides me with evening meals". God sent him a revelation: "O Moses! This is how we treat our friends. It is a custm with us that we disperse our friends among those in the world who are negligent and lowly and worthless so that those unfortunate, inferior people provide food to our friends and thereby achieve salvation and prosperity".

The second quality is knowledge which the taker should possess besides moral soundness and piety which undoubtedly doubles the reward of charity. By this knowledge is meant the knowledge of God's unity, and also the believer's awareness of the etiquette by which he gains access into God's presence. This knowledge does not imply those formal branches of knowledge which pertain to disputes, hostility and dissension and which is termed knowledge by the teachers of the age, and the acquisition of which generates greed, jealousy and arrogance. The sign of a believer's faith in the oneness of God is this, that while taking the bounty he will contemplate God'ss favor (providing the giver with the impulse of offering the bounty) with such concentration that he will lose sight of ways and means and engage wholeheartedly in praise of God, and when the surging tide of divine wisdom brings him with his silent prayer out of the sea of unity landing him on the shore of consciousness making him alive to the authenticity of the

means, he will engage in paying his gratitude to the figurative giver of the bounty.

It is the reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ sent out of charity something to one of the destitutes among the natives of Suffah. To the person who was to take the charity, he said that he should remember what the poor man said while taking it. When the poor men saw the Prophet's صلّى اللهُ عَلَيْهِ وَسَلَّمَ charity, he took it and said,

الحمد لله الذى لا ينسى من ذكره ولا يضيع من شكره، اللهم لا تنسانى فاجعلنى ممن لا ينساك

"Praise be to God who does not forget him who is in contemplation of Him and does not let him waste away who is busy in thanks giving for His bounties. God, you never forget me, so please count me among those true believers who do not forget you". The man returned and reported to the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ on this, The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ was glad, and said, "I knew he would say this". This is indicative of the joy the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ felt at knowing about saints and believers of the faith in the oneness of God, who by means of their intimate contact with God are rid of the duality of observing ways and means and have disengaged themselves from anything but God and whose commitment to God's unity is cleansed of the murk of duality and impurity, and whose holy being is truly born of Nature, and who are delivered from the darkness and tortuous ways of the contingent and are absorbed in the bracing atmosphere of the garden of love.

فضل الله يؤتيه من يشاء

The third quality is that of piety. A pious man is he who conceals his conditions from the ignorant, and does not go to any suspicious, mean person and unlock his heart to him, nor does he complain of his poverty and hunger to any stingy and base individual, and does not remove the veil of manliness from the face of fortitude. This is what God has to say of such people:

للفقراء الذين احصروا فى سبيل الله لا يستطيعون ضربا فى الارض يحسبهم الجاهل اغنياء من التعفف تعرفهم بسيماهم لا يسئلون الحافا

Charity the payment of which we have enjoined on the wealthy belongs to those poor people who have pledged their lives to Allah and who do not call on every base and stingy person for the gratification of their desires and do not talk about their prestige to every worthless man, and who hide their poverty in such a way that the ignorant mistake them for the affluent. To spend just one dirham in favour of such people is far more than giving one hundred thousand dirhams to dishonest beggars.

The fourth quality: the needy who are disturbed because of turn of events, illness, pain, large family lack of resources and economic stringency. It is imperative on the ruling class and the wealthy that they give them from God's charity a portion in keeping with their need every year.

A saying is:

كان رسول الله ﷺ يعطى العطاء علا قدر العليلة

When the Prophet صلى الله عليه وسلم gave alms to a person, he kept in view his need and the size of his family.

The fifth quality is that of relationship. While giving alms, the giver should consider those very near to him, for if there be someone in his relation or neighbourhood with these qualities he should be given preference over others. In this regard observance of bonds of relationship and fulfilment of obligations towards neighbours entails doubly the reward for alms-giving and if one is fortunate enough spiritually, and comes across a deserving person who combines in him all the qualities mentioned, whatever he gives him will swell into infinite treasure which will be an eternal possession for him in the life hereafter, an everlasting kinship, since in the acquisition of worldly and heavenly bliss, the virtuous have a great role to play .

It has been reported that in the time of Sheikh Junaid رضي الله تعالى عنه there lived a good man who gave alms only to mystics, pious men and those engaged in good deeds. When asked why he helped only that particular group, while denying help to others, he said, "These people have no objects other than the service of God and they put in their efforts in nothing except the will of God, and their concentration is disturbed by hunger. Therefore saving them from hunger and providing than relief so that they engage in meditation of God is an act greater than paying a thousand dinars to others. This was reported to the Sheikh. He was amazed. He said, "This man is among the friends of God".

Third Obligation

Relating to fasting and its rules as also those sayings which are connected to it.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ: اذا دخل رمضان فتحت ابواب الجنة و غلقت ابواب النار و صفدت مردة الشياطين

Abu Hurairah رَضِيَ اللهُ تعالـــى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "With the advent of Ramadan, the doors of Paradise are thrown open and those of Hell closed and the feet of the devils are bound."

My dear! Every one has a field to himself, and Satan's field of activity is in the being of man. This field is the passions whose fierceness has only one antidote — the fierceness of hunger. The flow of tide in Satan's field can only be stopped by fasting. So one seeking divine bliss has to cleanse his heart which is the abode of angelic thoughts and divine intimations of devilish misgivings and bodily lusts, with the help of ....., then alone is he good enough to be the receptacle of divine light. And the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement

لو لا ان الشيطين يحومون على قلوب بنى أدم لنظروا الى ملكوت السماء

points to the same fact, which means, if the beguil devils did not conquer the hearts of men, they would perceive the mysteries of Heaven.

The efficacy of fasting is that it blocks the way of the devils for the believer which otherwise would be an impediment in his way, and bashes, with the weapon of hunger and thirst, the head of the poisonous snake of lust, and overpowers with the strength of devotion the forces of anger and passion which are the ghoulish spirits of the light on intellect, and with strenuous efforts cleans the mirror of heart, making it eligible to receive hidden facts. And this is why God has given it, among other fundamentals of faith, a distinction and has promised great reward for its observance, as is mentioned in the sayings.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ، یقول الله تعلی: کل حسنة بعشر امثالها الی سبعمائة ضعف الا الصیام فانه لی وانا اجری به

Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "God says, for every good deed that Our devotee performs, We will offer him a ten-fold compensation, and to some we will give, in keeping with their intention and sincerity, seven-hundred-fold for one, except for him who observes fasting, who we will hold dear and whom we will offer boundless compensation.

وقال رسول الله ﷺ لخوف فم الصائم اطیب عند الله من ریح المسک

And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The smell coming from the mouth of one who fasts is to God more sweet than scent.

Me dear! Know that by His infinite wisdom God has granted man two kinds of power of understanding. One is physical such as the faculties of

hearing, seeing, smelling, touching and tasting. This kind is the result of the subtlety and refinement of the elements.

The second kind is inner such as intellectual, intuitive, esoteric, spiritual and divine powers which emanate from Divine Supremacy. And of these powers, each has, according to its capacity, an element of joy and an element of sorrow in it which comes from its actualization. And according to a saying of the Prophet صلّى اللهُ عليه وسلّم.

ما مثل الدنيا فى الأخرة الا كما يغمس احدكم اصبعه فى اليم فلينظر بم يرجع

the relation of the physical world to the spiritual world is illustrated by the ratio of that quantity of water which wets the finger of one who dips it into an ocean, and the ocean itself. So just as there is no comparison between the narrowness of the physical world and the vastness of the spiritual world, similarly the joys and sorrows of this world have no comparison with those of the other world. The joy and sorrow of sight come from extreme beauty and ugliness of shapes and colours, and the joy and sorrow of hearing depend on the beauty and ugliness of sounds, and the joy and sorrow of smell are according to delightful and repulsive smells.

And likewise the joys and sorrows of spiritual powers are of equal quantities. Since the heart, the spirit and the soul, which are interior powers, are each a secret among the secrets of Divine Being, therefore what among these spiritual qualities God found desirable, the observation of it becomes a means of the joy of these powers, and what He found unacceptable becomes a means of their sorrow and torment. And when the virtues of a fasting man

are purified in the furnace of self-discipline and effort and his aloofness from the contamination of desires which cleanses his spirit of sensuality and when the fire of fault burns the aloeswood of devotee's being in the brazier of austerity and the perfume of تخلق بلخلاق الله wherein lies the secret behind the act of creation by God is attained by him, he (the fasting man) gains access into the holy presence of Divine Being.

The purpose of all this is, as will be evident to everyone, that one of the effects of devotion is a scent which is a favorite of the angels and which is loved by those near to God as is liked by God. One of the effects of evils is a stench which revolts the angels, and that obedience which is strong in the heart of the devotee has scent to it which wafts across to the higher order of angles close to God who act as His chamberlains.

And since among forms of devotion, none is as effective in purifying and illuminating the hearts of devotees as fasting, because its effect removes from the mirror of the devotee's heart the rust of sensuality and rids his soul of the ordeals of cause and effect and confers on the fasing man freedom from want conveying him to Divine Presence and truth, the perfume of the fasting man's courage and stamina, which is in fact the scent of his breath, is in God's presence better than perfume. And for this reason, God proudly manifests the splendour of the fasting man among the angels of the higher world.

عن انس بن مالک رضی الله عنه قال، قال رسول الله ﷺ: ان الله تعلی یباهی الملٰئکة بالشاب العابد. و فی روایة یقول اله تعلی: یا ملائکتی انظروا الی عبدی ابتلیته فی الدنیا بالطعام والشراب والشهوات فترک شهوته و طعامه و شرابه و لذته من اجلی

Hazrat Anas bin Malik رَضِيَ اللهُ تعلـــى عَنْهُ reports that the Prophet صَلَّى وَسَلَّمَ عَلَيْهِ اللهُ said that God feels proud among His angels of that young man who is engaged in devotion. And in another report, God addresses his angels thus: "O you angels! Look at my devotee whom We have involved in eating and drinking in life and have imposed on him different sorts of desires. Now he has renounced all his desires for Us and has left all desire for eating and drinking and has given up the desires of his self and has pledged himself to Our command".

عن ابی سعید الخدری رضی الله عنه قال، قال رسول الله ﷺ: مامن عبد یصوم یوما فی سبیل الله الا باعد الله بذالک الیوم وجهه عن النار سبعین خریفا

Hazrat Abu Saeed Khudri رَضِيَ اللهُ تعلـــى عَنْهُ reported that the Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said, "There is not a single devotee who observed for God a day's fast and God did not for that single day set between him and Hell a seventy years' long path".

وعن ابی ایوب الانصاری رضی الله عنه قال، قال رسول الله ﷺ: من صام رمضان ثم اتبعه بست من شوال کان کصیام الدهر

Hazrat Abu Ayub Ansari رَضِيَ اللهُ تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who fasted for the month of Ramazan and then fasted consecutively for the first six days of Shawwal, fasted, as it were for the whole year."

وعن ابی قتادة رضی الله عنه قال،قال رسول الله ﷺ: صوم یوم عاشوراء یکفر السنة الماضیة و صوم یوم عرفة یکفر السنتین الماضیة والمستقبلة

Hazrat Abu Qatada رَضِيَ اللهُ تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that fasting observed on the day of Ashura washes away the sins of the previous year, while fasting observed on the day of Arfa removes the sins of two years — one previous and one yet to come.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ: یعرض الاعمال علی الله یوم الاثنین و یوم الخمیس واحب ان یعرض عمل وانا صائم

Hazrat Abu Hurairah رَضِيَ اللهُ تَعَالٰى عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Men's action are presented before God on Mondays and Thursdays, and it is my wish that on these days when actions are presented, I should observe fasting".

وعن سهل بن سعد رضی الله عنه قال، قال رسول الله ﷺ۔ من لم یدع قول الزور والعمل به فلیس لله حاجة فی ان یدع طعامه و شرابه

Hazrat Sahal bin Sad رَضِيَ اللهُ تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A man who fasts and gives up eating and drinking but does not give up backbiting and telling lies goes unrecognized by God".

وعن زيد بن خالد الجهنى رضى الله عنه قال، قال رسول الله ﷺ: من فطر صائما فله مثل اجره انه لا ينقص من اجر الصائم

Hazarat Zaid bin Khalid رَضِيَ اللهُ تعلـــى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "He who provides food to a person for breaking his fast will get the same reward as the fasting man with no diminishing in the latter's reward".

عن انس رضى الله عنه قال، قال رسول الله ﷺ: خمس يفطرن الصائم: الكذب والغيبة والنميمة واليمين الكاذب والنظر بشهوة

Hazrat Anas bin Malik رَضِيَ اللهُ تعلـــى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Five things spoil fasting, lying, saying things at one's back, taking a false oath and casting eyes on one not intimate".

The prowess of an expounder of the Law does not attain to such a height, and the command of a jurisprudent is not effective but among the populace of a country which ranks low. You can realize this fact when you know that fasting is of three orders:

The first order is of common people. The correctness of fasting here lies in abstaining, from dawn to dusk, from eating and drinking and from sexual activity, and this order is low, and the jurisprudent and the mufti's commands are not very effective here.

The second order is that of the pious, virtuous and performers of good actions. Here the correctness of fasting consists in the safety of eye, ear, tongue, hands and feet, belly and the private parts. And hands and feet are

subordinate to eye, ear and tongue. He who prevents his eye from looking on what is inappropriate, and ear from hearing what is not good and his tongue from lying and backbiting, his hands and feet will not do anything against the law.

In the being of a man, the fastest courier for Satan is that man's eye, since the other faculties are inactive in their respective places. Unless a thing reaches them, they cannot busy themselves in comprehending it. But the eye is such a sensible faculty which preys upon sins and disasters from a distance and that is why the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said,

النظر سهم مسموم من سهام ابليس فمن تركها خوفا من الله أتاه الله ايمانا يجد حلاوته فى قلبه

"A glance at the one not intimate is among Satan's darts, a dart smeared with poison. He who from fear of God desists from casting a glance at one not intimate, on him God bestows a knowledge the sweetness of whose pure fruit enters right into his heart.

And inferior to it is the tongue which is among common people the most sinful organ. To stop the tongue from telling lies, saying things in one's absence, backbiting, abusing, saying hostile things and talking irresponsibly is a way with the righteous and the loving. Ibn-i-Umar reports that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said,

من كف لسانه ستر الله عورته ومن ملك غضبه وقاه الله عذابه

"He who restrains his tongue from improper speech, God covers up his shortcomings in this life and in the hereafter. And he who controls his rage, God secures him against punishment".

عن معاذ بن جبل رضى الله عنه قال، قلت يا رسول الله اخبرنى بعمل يدخلنى الجنة ويباعدنى من النار۔ فذكر رسول الله ﷺ فضائل الاعمال كلها۔ ثم قال۔ الا ادلكم بملاك ذالك كله؟ قلت بلى يا رسول الله۔ فاخذ بلسانه وقال: كف عليك هذا۔ قلت يا رسول الله وانا لموءاخرون بما نتكلم به؟ قال: ثكلتك امك يا معاذوهل يكب الناس فى النار على مناخرهم الا السنتهم

Hazrat Maaz bin Heel رَضِيَ اللهُ تَعَالٰى عَنْهُ reported that he enquired of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! Acquaint me with that action which will protect me from the fire of Hell." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a detailed account of virtues of actions relating to prayer, fasting, Hajj, and holy war. After that he said: "Shall I guide you to that thing which will bolster all your devotion and which is most paramount?" I said, "Yes, O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God!". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ touched his holy tongue with his finger and said: "Prevent this from too much of talking". I said, "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! Shall we be allowed to account for whatever we say?" The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O Maaz! Why do you suppose people will be dragged prostrate towards Hell except for that misfortune they planted with their tongue?"

Below this is the disaster worked by the ear. A fasting man should prevent his ear from hearing falsehood, things said in another's absence, and

gossip, just as he would keep his eye and tongue from seeing what is unseemly and saying what is unsayable. What it is forbidden to say is equally forbidden to hear, and on the Day of Judgment, the hearer will be on a par with the speaker. Hence the Prophet صلى الله عليه وسلم said, "One who says things about another in his absence, and one who listens to that, both are equally sinful". As a matter of fact in most cases one who listens to backbiting himself provokes the speaker. So it is in fact the hearer who starts the evil and so is deserving of punishment more than the speaker.

The third order is that of the favourites and the sincere. The correctness of their fasting consists in wiping away from the mirror of their heart the dust of passions and longing for bodily pleasures and preventing it from taking to earthly affairs causing sorrow and misfortune and in preventing themselves from turning to what is mundane and in continuous meditation for blocking the ways which lead to distractions and to the loss of the mystery of things. On account of tremendous mental turmoil which keeps them from observing the etiquette of the heart and in forging their way into God's presence with courage and determination and in the acceptance of the vision of him who is near to God. Turning to the contingent is considered a blot on the gracefulness of the circumstances surrounding such order, and the thought of cause and effect of things damages and dilutes excellence, and turning to the other — than — God is regarded as a drawback for the existence of this order, and relating to the phenomena is termed an impurity in the soul of this group. And that is why Abu Yazid رضي الله تعالى عنه used to say: لو خطر ببالي الدنيا لتوضيت لو خطر ببالي الآخرة لاغتسلت "If the thought of the world crosses my mind, I consider ablutions compulsory for

myself, and if the thought of the hereafter flashes through my heart, I impose a total bath upon me".

And it is in the traditions that in the time of Moses there were no rains for five years. Many lost their lives owing to scarcity, and Moses came out many a time to pray for rain the people of Israel. The prayer was not granted, and the people of Israel started to utter curses. Moses prayed, saying, "O God! What wisdom is therein not accepting the prayers of the devotees?" God sent the revelation: "O Moses! How can I accept the prayer of a community whose members have contaminated their bodies with the filth of sins and have defiled their tongues with the impurity of falsehood and backbiting to but there is a believer. If you use his blessed breath, convey your prayers, I will ease your predicament". He said, "O God! What is that man's name? And how to identify him?" The answer came: "His name is Burrakh. A devotee of ours, dark-complexioned, dressed in old clothes, with dishevelled hair and has a face converted with dust".

One day while Moses was walking through a desert, he spotted and identified that man. He went over and said, "O you man of God! Who are you? He said: "I am Burrakh". "I was looking for you", said Moses. "O you who spoke with God! What do you want?" said he. Moses said: "Pray — O God, deliver the people out of this ordeal". He said, "O you who speaks with God! Draw aside so that I speak with God". Moses withdrew to a side. Burrakh raised his head heavenward and said, "Is your treasury empty? Or have the winds turned rebels against you? Or have the clouds become defiant or do you apprehend that you will run out of time in punishing men which is

why you are in such a haste about pursuing them? Since you are above all these things, send livelihood to your believers."

The clouds appeared that very instant and it started raining, and in a space of one day, the water rose to men's knees and the following day it was lush green on all sides. Moses was overwhelmed by shame. Jibreel appeared and said:

ان الله تبارک وتعلی یقرئک السلام ویقول: نعم العبد لی هذا الا ان فیه عیبا۔ قال وما عیبه یا رب؟ قال: یعجبه نسیم الاسحار فیسکن الیه ومن احبنی فلا یسکن الی شیء

"This man is a virtuous believer. But he has a problem". He said: "God! What problem?" He said: "The morning breeze fascinates him and he draws some solace from it. The heart wherein our Sovereign Love sets up his grand holy tent has little room for anything else".

Chapter Three

Concerning the excellene of morality and good disposition, and compulsoriness for the ruler and king to hold on to the character of the first caliphs who are the foremost among Muslim kings and earthly rulers and sovereigns.

قال الله تعلى: خذ العفو وائمر بالمعروف واعرض عن الجٰهلين

When the Prophet وَسَلَمَ عَلَيْهِ اللهُ صَلَى was requested to explain this verse, he said:

هو ان تصل من قطعک و تعطی من حرمک و تعفو عمن ظلمک

"This verse means that if a person heartlessly separates from ou, you should join him back with all affection, and a person who withholds his kindness from you, serve him as much as you can, and a person who is cruel toyou, treat him with love and devotion".

وعن ابی درداء رضی الله عنه قال، سمعت رسول الله ﷺ یقول: اول ما یوضع فی المیزان حسن الخلق والسخاء۔ ولما خلق الله الایمان قال: اللهم قونی۔ فقواه بحسن الخلق والسخاء۔ ولما خلق الله الکفر قال: اللهم قونی فقواه بالبخل و سوء الخلق

Abu Darad reported that the Prophet وَسَلَمَ عَلَيْهِ اللهُ صَلَى said: "The first thing that will be weighed by the scales of men's actions on the Day of Reckoning will he good disposition and generosity. And when God created

Faith, Faith said 'O God! Make me strong'. God reinforced Faith with good disposition and generosity. And when he created Unbelief, Unbelief with stinginss and foul disposition".

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ: کرم المرء دینه و مروته عقله وحسبه خلقه

Abu Hurairah reported that Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "A man's generosity is in keeping with his faith, that is, the more honesty he is the better he will be before God. And every one's magnanimity is a ccording to his intellect. The more intellect he has, the more compassionate and kind he will be, since it is through his intellect thathe know whatever h offers by way of bounty, all that is recorded in the file of his eternal bliss. And everyone's greatness ad superiority is proportionate to his conduct. The more endowed is with learning, dignity, piety and chastity, the more beloved he is to others.

وعن اسامة بن شریک قال: شهدت الا عاریب یسألون النبی ﷺ یقولون: ما خیر ما اعطی العبد؟ قال حسن الخلق

Osama bin Shareek reported that a community of the Arab were making a query of the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ where I too was present. They asked: "O Prophet of God! What is the best thing that is given man from God?" The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Sweet disposition".

عن بن عباس رضی الله عنه قال، قال رسول الله ﷺ: ثلاث من لم یکن فیه واحد منهن فلا یعتد بشیء من عمله: تقوی یحجزه عن معاصی الله عزوجل، او حلم یکف به السفینهه، او خلق یعیش به فی الناس

Ibn-i-Abbas reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Three things there are of which if even one is missing with a person, then not even one of his actions is worthy of reckoning, that is, not even one of his actions is useful for him – piety which keeps him from sin, or forbearance which acts as a shield against the ignorance of an illiterate man, or good conduct by which he can live in the hearts of others".

وعن انس رضی الله عنه قال، قال رسول الله ﷺ: ان حسن الخلق لیذیب الخطیئة کما یذیب الشمس الجلید

Ans reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Virtues dissolve sins like the sun melts snow and ice.

وعنه قال، قال رسول الله ﷺ: ان العند لیبلغ بحسن خلقه عظیم درجات الآخرة وشرف المنازل وانه لضعیف فی العبادة

And Ans reports that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'The believing man undoubtedly attains to great heights by means of his good disposition, and achieves dignity and prominence in the presence of God even though actions may not be many'".

عن عكرمة بن وهب رضى الله عنه قال، قال رسول الله ﷺ: لا يدخل الجنة الجواظ ولا الجعظرى

Akrima reported that the Prophet صلى الله عليه وسلم said that no miserly, harsh-toned, foul-tempeed person will ever enter Heaven.

عن ابى الدرداء رضى الله عنه قال، قال رسول الله ﷺ: ان اثقل شيء يوضع فى ميزان المؤمن يوم القيامة حسن الخلق وان الله يبغض الفاحش البزى

Abu Darda reported that the Prophet صلى الله عليه وسلم said: "No doubt, on the Day of Judgment, the most weighty thing that will be put on a believer's scales is his sweet disposition and undoubtedly God regards a man with evil speech as his enemy".

عن عائشة رضى الله عنها قالت، قال رسول الله ﷺ: ان المؤمن ليدرك بحسن خلقه درجة قائم الليل وصائم النهار

Hazrat Ayesha (R.A.) reported that the Prophet صلى الله عليه وسلم said: "Without doubt a believer attains through good temper the status of those who observe vigil by night and observe fasting by day".

عن ابن عمر رضى الله عنه كان رسول الله ﷺ يكثر فى دعائه. اللهم انى اسئلك الصحة والعافية وحسن الخلق

Ibn-Umar reported that the Prophet صلى الله عليه وسلم often exclaimed while praying: "God! Iseek from you good health, safety and good disposition".

It has been reported that one day Amir al-Mumineen called after his slave several times. He did not respond. Al came over and saw that he was playing lying prostrate. He said: "Didn't you hear one?" He said: "I do". He said: "Why didn't you answer?" He said: "I know you are not going to punish me. That is why? I was remiss". Ali said: "Go, I set you free for the sake of God".

It has been reported that one day Umar was saying from his pulpit:

لا تغالوا فی صداق النساء فانها لو کانت مکرمة لکان رسول الله ﷺ اولیٰ بها

"Do not increase marriage-portions of women beyond proportion for if that was avenue to greatness and superiority, then the Prophet صلّى اللهُ عليه وسلّم would be ahead of all in this". A woman stood up and said: "O Umar! That is a mistake. Haven't you heard that God said وان ایتیتم احدٰهن رقنطارا فلا تاخذوا منه شیئا if you have given a woma a thousand mesghals of gold, do not take back any from that?" Hazrat Umar said: سبحان الله اصابت امراة واخطا رجل "How surprising that concerning this issue a woman is correct while a man is wrong".

And it has been said that one day Umar abdul Aziz was chastising a man guilty of something that went against the canon. The man housed him. Umar said: "Let him go". The people said: "O Amir! You were writing your rights chastising him yet he abused you. Why do you let him go scot-free?" He said: "I was beating him for God. Now that he has abused me, I am

angry. I am afraid if I beat him now, I will have done so for a personal reason".

And according to a tradition Luqman's son asked his father: "If one were asked to choose just one blessing, what is thebest he should choose?" he said: "The blessing of faith". He said: "If it be two blessings?" He said: "Faith and legitimate wealth, so that he protects his faith against greed". He said: "If it be three?" He said: "Faith, legitimate wealth and generosity, so that by it he strengthens the foundations of his faith". He said: "If it be four?" He said: "Faith, legitimate wealth, generosity and shame, so that by it he does not spend his wealth in the way of hypocrisy and opposition to what is right". He said: "If it be five?" He said: "Faith, legitimate wealth, generosity, shame and good disposition". He said: "If it be six?" He said: "Son, he who is gifted with these five things will be counted aong the friends and dignified men of God".

O dear! Know this that God created man of two things: one, physical body, and, two, manual character. The body that whch is created is called (خلق), while the characters is called disposition (خلق). Each of the two has a positive side and a negative side just at the beauty of the body is not perfect if there is no symmetry between all the parts like the eye and the eyebrow, the face and the mouth, and the hands and the feet, similarly, the beauty of character is not perfect except when there is temperance in the qualitities which merit praise, that is, knowledge, wisdom, piety, generosity, courage, gravity, humility, uprightness, chastity and justice. These virtues ought to be secured against excess and deficiency for if anyone of them is

either excessive or deficient, it becomes a blot on the beauty of character. For example, generosity inits extreme form is called extravagance, and if it deficient is called miserliness, and both are blameworthy and inimical to the beauty of character. The perfection of the beauty of character lies in a balance between excess and deficiency. The same holds good for al other virtues. Therefore, the beauty of character,w hich is but the beauty of disposition, implies a condition in the self whwreby access to temperance becomes easy.

And ignorant section of renegades and atheists did not understand this because of their lack of perception. They were foolish enough to assume that sweet dispositionimplies elimination from the self of sensual and fierce urges, whih are the source of despicable qualities, and bad ways. And this is just not possible, and engaging in removing a thing which canot be wished away is wasting a thing which cannot be fit to lead their self things the plain of purity, and ignored the moral code and bounds of prescribed rules, commands, losing themselves in the wilderness of error, and leading astray a group of ignorant, unfortunate people after them.

فضلوا واضلوا كثيرا

(They themselves deviated from the path and made many others go astray). The possibility of modifying virtues or rejecting them between excesss and deficiency on the one hand and temperance on the other is evident to the perceptive from logical and recorded testimony, and if it were not so, all advice and admonition would prove untenable and all moral

admonition and teachings of the prophets would prove useless. The Prophet says: "Make your conduct pious".

And although lust and rage are calamities of power, the permanence of human existence depends on their existence, since in the absence of the power of passion, assimilation of food, the source of semen is not possible through any other power, and if in the absence of power of rage, it is not possible through any other power to prevent meas of annihilation. But there are positive as well as negative sides to these powers. Their defec lies in their excess and deficiency and their virtues in their moderation and the range of their moderation consists in their development within the framework of the moral code, and their activity and their dormancy be inkeeping with Gods command and His will.

Those desirous of heavenly blessing and entrusted with the duty that they salvage these qualities from the danger of excess and deficiency, and not strampt them out totally from the heart. In view of this, God stated:

والكاظمين الغيظ والعافين عن الناس

He said: Perfection lies in bringing them to the level of moderation. He said: Perfection consists in moderation, not in rooting out. Just as in the seed of a date or a grape resides energy which slowly grows under the nourishment of the granule, into a fruit tree, similarly in the being of every believer, lies hidden away a secret by which the believer attains to wisdom nd governance by means of help, grace and training. And in respect of receptivity to education and training, men fall into three categories:

Category one: A child who has yet not set apart right and wrong, and has no knowledge of good and evil, and the mirror of whose heart is not murky with false thoughts and wrong beliefs, and whose self is not grounded in sensuality. The heart of such a person is at once impacted by the advice of the counselor, and good counsel finds an easy passage into his heart.

Category two: He who can distinguish between good and bad but is not able, owing to the heavy brunt of libido, to cary the burden of devotion and obedience, but who admits to his shortcoming. The situation of such a person is more difficult than that of the first, as he has to first root out the evil from his heart and then to cultivate in it that virtue which absorbs him in worship and piety.

Category three: He who was brought up in the midst of evil thoughts and false beliefs and who regards falsehood as truth and mistakes evil for good ad who congratulates himself for expressing evil. His case is he most difficult of all and reforming him is far more difficult then diggning a mountain with your nails and beating into shape cold iron. There is a proverb among the Arabs which says:

من اشد التعذيب تاديب الذئب

"Teaching manners to a wolf is the highest form of torture to a teacher of good manners".

Dear! To scholars, sweet disposition provides a bulwark to the heart and soul. As for the limbs of a man's body, each limb has to it health and illness. The symptom of illness afflicting every limb is this: it is unable to perform

the function allotted to it, the eye unable to see, the ear to hear, and the tongue to spesk. Similarly, the strength and function of the heart is to know and love God, and if it refrains from performing its function, and hates its strength andis bereft of it and is dominated by love of conventional luxuries and earthly attractions, that is symtmatic of its illness. Such a man is like that sick man who overcome by disease, feels nausea at the though tof food and develops a taste for mud and clay which are fatal. And he who understands this he knows that many a man's heart is afflicted with this disease, and they do not have the least idea of it so much so that when this disease proves termineal for them and when their last hour comes, their blinkers are removed, and they realize that their affliction caused their death without their having had an inkling of it. And some among these who knew of their illness had no access to expert physicians. Experts in the field of spiritual diseases are religiousscholars andmentors of the believers, ad since inmodern times, the scholars and mentors are the most diseased people, how can they cure others? And those who are guides in the path of faith have lost their own faith, how can they show the right path to others?

And some low-spirited people who couldn't do penace and couldn't battle their self, though they chanced upon physicians, stayed away from medication. Thatis why the phycisians in the Faith shunned these sinners and hid their face under the veil of shame, and the facts of theology dwindled among the people into these clichés, the lamps of instruction went out, the unmannerly and the ignorant lost awareness of the rules of devotion, and the pleasure-seeking of the time forgot all about their malaise, and regarded thir rejection of spiritual knowledge as lawful, and engaged in contest with each

other over their love of fame and wealth, and pursing lust and pleasure ruined their faith, and the righteous and pious men of the time performed actions which appeared to be devotion but are hypocrisy and deadened habit and thus spoiled their life-time achievement, and all this betokens moral illnesses. The health and safety of the heart is indicated by the fact that the seeker after divine grace is overwhelmed by the desire of cure making him furn with all his concentration to provide an antidote to the core of every disease thereby seeking a cure to it, like countering miserliness by generosity, greed by contentment, arrogance y humility, anger by gentleness, ignorance by knowledge, jealousy by advice a d hypocrisy by sincerity.

In the process of curing the disease the diseases he should not lose sight of moderation since just as these tendencies sicken the heart, the opposites of these tendencies also sicken the heart, and the health of the heart lies in observing a balance between their extremes. And tending to either extreme plants a desire in the heart, and the desire in the heart becomes a veil between it and God. The more strong the desire, the more dense the veil. The *Sirat al-Mustaqim* in the fatiha implies the same moderation, and *Sirat Khanam* is the soul of that *Sirat* and the essence of this moderateness is finer than a hair and sharper than a sword. He who was steady on the path of moderateness here, will not find *Sirat* in the hereafter.

O you, who did not tread the straight path in the world!

On Doomsday, walking on the *Sirat* will be a matter of suspense and dread.

In the market of Doomsday, no base object wrapped up in glass will sell.

There should be something pure which comes out of the Fire unscattered.

It is in view of the difficulty, slenderness, sharpness ad hurry of the path (*Sirat*) that the people in the world are enjoined to recite seventeen times a day the words:

اهدنا الصراط المستقيم

"Show us the straight path". Since no one is without a desire to be steadfast on the *Sirat*, it is understandable that no one can choose no to go through the fire of Hell, and that is why God said in the Quran:

وان منكم الا واردها كان على ربك حتما مقضيا ثم ننجى الذين اتقوا ونذر الظلمين فيها جثيا

"There is no one who will not enter Hell. Verily, We will call all into Hell. Then We will confer blessing onthose righteous people who will have protected the mirror of their heart from the dust of longing for other-than-God, and those unfortunate people who sought pleasure will be made to live there".

It is said that Abu Maisirah, may his grave be sanctified, was one of the greatest followers. For thirty-two years he never lay down on the floor. When it was night, he wept til it was dawn, and his cheeks were galled by

excessive tears. One day his mother said to him: "Son! You have never been guilty of any offence sine your childhood and you have spent all your life in penace and devotion to God. God has blessed you with the gift of Islam and knowledge and just you weep. Why?" He said: "Mother, why should I not weep? God has warned me that all will go to Hell, and I do not know if I will be among those who wil be delivered from there or not". And he made this observation because no teverybody has the capacity to walk along the path of justice uless he is supported by divine grace and instruction.

In short, he who preserved the mirror of his heart against the impurity of vicious conduct and adorned with the dresss of clean attributes the sovereign of his soul will getnear the bounds of perservance, andhe made easy the license for the path if proportion to his achievement. The acme of virtues, the principles underlying the heights of human conduct, are ten, and out o these are: knowledge, humility, shame, generosity, piety, courage, justice, patience, truth and faith, and the ultimate of all these qualities was found innone other than the person of the Prophet. And the prophets, and friends of God, and reformes and religious scholars establish their contact with Muhammad's spirituality in proportion to their acquisition of these virtues, and this cannot become a means of their nearness to God, and whoever is adorned with these virtues, his supreme and noblecharacter becomes God's favourite and becomes endowed with utmost blessings of Providence. He is an angel who in the human form is auniqe being of his age and is theleader of his contemporaries, and whoever with his ipure being is devoid of these blessings and inwhose conscience is euning an impulse contrary to these virtues is a virtual devil existing in human form, and is an evil man, a source

of nuisance among God's creatures, steeped as he is error, confusion, deceit and hypocrisy. Such a person merits expulsion just as the former merits love and nearness.

Dear! To those who have a true heart and pereption, good manners imply faith and bad manners imply hypocrisyand duplicity. And for each of these there is a standard, and God has chosen life's misfortunes as a standard, which to test the temperance of His devotees.

ولنبلونكم حتى نعلم المجاهدين منكم والصبرين ونبلوا اخبار كم

He who is steadfast in the way of misfortune and injustice, and puts up with resignation and joy adverse circumstances is amng the true believers and forwarding momists, and the robe of good disposition and fabulous dres of ethics behoves the spiritual status of the same person. Referring to the same text, the Prophet said:

المؤمن بين خمس شدائد: مؤمن يحسده، و منافق يبغضه، و كافر يقاتله، وشيطان يضله ونفس ينازعه

"A believer always goes through five ordeals in his life. First, he invites jealousy; second, he encounters the enmity of a hypocrite; third, he has to face thatunbeliever who fights aganst him; fourth, he has o reckon with Satan who is out to mislead him and oppose him; fifth, his self tkes him to lust which he subdues under God's command. Thepatience he shows inall this becomes an avenue to his eternal bliss and everlasting sovereignty.

Sheikh Abu Bakar Warraq, may his grave be sanctified, used to say:

من ارخیٰ عنان الجوارح فی الشهوٰت فقد عرس فی قلبه شجر الندامات

"He who loosens the reins of his body into the hands of sensuality, infact plants in his heart the seed of deprivation and repentance, and sorrow in view of the congregation on the Dayof Judgment".

And Wahab bin Alward, who was one among the great devotees, said:

من اراد شهوٰت الدنیا فلیتهیا للذل

"Tell him who seeks earthly desires to prepare himself in ths world as well as in the other to face humiliation and dishonor".

It is reported that Aziz-i-Misr divorced Zuleikha, becase she loved Hazrat Yousuf. WheShe gave all she had to whoever made a mention of Hazrat Yousuf. Things came to such a pass that she lost all she had and took to begging on the roadside. When Hazrat Yousuf became king and married her, she said: "O Yousuf! I have gained a great experience in my situations". He said: "What experience?" She said: "I have found out that the curse of greed turns kings into slaves,a dn the blessing of patience and piety turnsslaves into kings". And piety is something which includes all god virtus and a pious man is he who has set hisef the task of observing all things which are prohibited. Such a person is one of the closest to God.

ان اکرمکم عند الله اتقکم

In this regard when Hazrat Ayesha was aske about the Prophets temperament, she said:

كان خلقه القرأن

"The Prophet's temperament was the Quran itself". That is, whatever God said about it in the Quran, the Prophet made it a part of his temperament and behavior. That is why he was all too eager to put into effect. And he had taken himself so far way from all that which God had proscribed in the Quran that he could bear himself to see that. And that is why when the Prophet, peace be upon him, was overcome by some grief, he said:

يا بلال ارحنا بالصلوٰة

"O Bilal! Deviler me from this sorrow through prayer". He sought his solace in devotion to God and the light of his eyes in prayer. Today, those who cal themselves Muslim, find relief in sin and light of their eyes in indulgence in things prohibited , and they take pride in their women decoration and makeup the code annulus they call Islam, remembers God in their harsh tone they consider religion and the tradition of common people who resemble quadrates they regards as Islam.

The secret of love has nothing to do with verbal expression.

Its explication is for beyond till when aid every straw get to the height or perfection? The seeker of lust in way be its mark. You, intent on freedom lust! It is a matter for beyond stamina.

The Prophet صلى الله عليه وسلم says:

اذا اراد الله بعبد خيرا بصره بعيوب نفسه

"When God intends to do good to a devotee, he makes him of his shortcomings. Hence, it is an indication of a believer, good fortune that he becomes conscious of his failings which are harmful to belief, since so long as he does not know and see then, he cannot protect in self against this danger. And such people are rare in every age, and not many people know of their defects although they have their eye on others, farlm this is so because the disease of sensuality and indulgence in luxuries seals their eyes and the impediments created by their physical desires and curtains of carnal inclination interpose between absolute justice and their moral depravity.

Those sincere seekers who pass through difficult stages and who remove through the process of purification all impurity from their heart are of different categories.

There are some who choose a perfect mentor as their role model so that they abstain from those things which basis on their mentor forbids for them, and this authority belongs to that mentor who is conversant with the Shariah and who is familiar with the religious rules of life and knows the mystery of reality. Such a mentor is rare in the present age. That is why many seekers are lost in the wilderness of ignorance and irrationality and are deflected from the path of their objective and are far from fulfilling their desire.

There is another group of people who having failed to discover a spiritual guide, make friend with a perceptive, pious and affectionate counselor whom

they make the guardian of them self so that he scrutinizes their actions and failings and who cautions them against low, depraved tendencies and disasters attending them. Hence it is that Hazrat-i- Umar always made queries of Hazrat-i- Huzaifa and Hazrat-i- Salman and Hazrat-i- Abu Zar about his short comings, and he wuls ay blessed be he who brings to me as gifts my defects. And friends of this kind as well as co religionists who without any selfish end, jealousy and flattery, perform their duty to such a person, are rare verse:

Alas! The cure to this illness I haven't seen and also I saw no hope of union with my find the foundation of my work is shaky because I did not see any firmness to my friends promises.

There is yet another group who model their lives on the life of common people: ..... and they cleanse their self of the impurities of word and action which they see in people. And it is reported in a tradition that they asked Jesus Christ: "From whom did you learn good manners?" He said From the unamannerly. "They said : How so?" He said" I desisted from all that which I found undesirable in them.

Another Group of earnest seekers did not content themselves with this. They regard as a boon even the hostility of their enemies, because they knew that a friend glosses over another friends, shortcomings, where as the enemy eye plays up another enemy defect. Therefore they regarded their enemies, tongue as a witness to their action and conditions and discovered though their enemies the defects in their moral character and then to remove them, and in their preoccupation with their religion gave no thought to the jealousy, enmity and revenge of their enemies.

It is said that some body abused Salma, رضي الله تعلـــي عنهٔ . He said "Brother! If on the Day of Judgment, the scales tilt with my evil actions, then I am worse than how you have described me. And if the scales tilt with my pious actions, then whatever you said will not harm me. " A man abused Hazrat-u- Abn Bakr. He said" My shortcomings which the mighty God has hidden from your view far out number those you have mentioned."

It is said that a man accosted Malike Duniyar as a hypocrite. Malik replied No one in Basra Except you has recognized me. Suich people knew the art of evaluating others remarks and of assessing the worth of goings on around them. They were so engrossed in religious matters that they took notice of neither friends nor enemies they always desired that some one should inform them of their defects and for this they were grateful to the. Today, the situation is quite the reverse with the unfortunate pleasure seeker that we are in our view our bitterest enemy is he who points out our defects wishing to rid us of our misfortune and this is indicative of the feebleness of one faith rather its absence. If we see a snake or scorpion crawled into someone's clothes of which he is unaware and when a man cautious him, he feels gratitude towards him. As a matter of fact, vile qualities such as arrogance, greed, miserliness, pride, jealousy, hostility, hypocrisy all are snakes and scorpions which have found their way in and which will torment the men in his grave and in Hell. So of some one draws that mans attention to these dangers, and he does not feel obliged to him but tends to cruelty and hostility against him, it shows that he is wanting in faith. Just as he knows for sure the harm done by physical snakes and scorpions causes a decline to mortal life, similarly if he knew the harm caused by inner snakes and scorpions is apt to imperil eternal life and cause

deed as everlasting misfortune he would definitely grateful and this is why God says about such people.

يعلمون ظاهرا من الحيٰوة الدنيا وهم عن الأٰخرة هم غٰفلون

جعلنا الله ممن حقق ايمانه فعمل بمقتضاه و حسن اسلامه ففاز برضاء مولاه انه قريب مجيب

Chapter Four

Concerning the rights of parents, husband, wife, children, slaves, relatives and friends.

قال الله تعلى: وقضىٰ ربک الا تعبدوا الى اياه وبالوالدين احسانا

God says: "We are your God. We have enjoined upon you to worship none except Us, and to do good to your parents".

عن ابى درداء رضى الله عنه قال، سمعت رسول الله ﷺ يقول: ان رضا الوالد اوسط ابواب البنة فان شئت محافظ على الباب او ضيع

Abu Darda رَضِيَ اللهُ تعـــالى عَنْهُ reported that he heard the Prophet صَلَّى اللهُ وَسَلَّمَ عَلَيْهِ saying that the happiness of a father was the greatest of the gateways to Paradise. If you desire Paradise, take care of this gateway and if you wish, forget about it.

وعن حكيم بن حزام رضى الله عنه قال قلت: يا رسول الله ا بر؟ قال: امک. قلت: ثم من؟ قال: امک. قلت: ثم من؟ قال امک. قلت: ثم من؟ قال: اباک

Hakeem bin Hazam said, "I asked the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who should I do good to?" He said, "To your mother". I said, "After her?" He said, "To her". I said, "After her". He said, "To her". I said, "After her?" He said, "To your father".

Since from the viewpoint of shariah laws the rights of blood relationship and of the womb are the strongest, it is but natural that the nearer this kind of relationship the stronger the rights; it is more so in respect of births. In this regard the rights get the highest priority. And since the mother, despite her lack of strength and slenderness, has to put in more effort for her child in matter of carrying him in her womb, suckling him nourishing him and loving him and caring for him, her rights are double those of the father.

وعن مالك بن ربيعة رضى الله عنه قال: بينا نحن عند رسول الله ﷺ اذ جائه رجل من بنى سلمة فقال: يا رسول الله هل بقى من بر ابوى شيء ابرهما به بعد وفاتهما؟ قال: نعم الصلوٰة عليهما والاستغفار لهما و انفاذ عهدهما واكرام صديقهما

Malik bin Rabeea reported that he was with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ along with some companions, when a man from among Bani Salma came over and said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! Do I owe any obligation to my parents who are no more?"

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Yes. Pray for them; seek blessings for them; fulfil their last wishes and honour their friends"

قال رسول الله ﷺ: دعاء الوالدة اسرع اجابة قيل: ولم ذٰلك يا رسول الله؟ قال هى ارحم من الاب ودعوة الرحيم لا تسقط

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said "A mother's prayer is granted sooner than a father's. They asked him, "Why is it so, Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God?" He said, "Because a mother is unusually kind, and a kind person's prayer is not rejected."

وقال رسول الله ﷺ: من اصبح مريضا لابويه اصبح له بابان مفتوحان الى الجنة، ومن امسى مثل ذٰلک، وان كان واحدا فواحد، ومن اصبح مسخطا لابويه اصبح له بابان مفتوحان الى النار، ومن امسى مثل ذٰلک، وان كان واحدا فواحدا

The Prophet صلّى اللهُ عليه وسلّم said, "A man who leaves bed in the morning and enjoys the pleasure of his parents, that day two of the doors of Paradise are opened for him, and if of his parents only one is alive, then one door is opened. And a man who gets up in the morning with his parents not pleased with him, two doors of Hell are opened for him, and if only one parent is alive, one door is opened."

وقال رسول الله ﷺ: الجنة يوجد ريحها من مسيرة خمس مائة عام ولا يجد ريحها عاق ولا قاطع رحم

The Prophet صلّى اللهُ عليه وسلّم said, "The scent of Heaven has a quality — one can smell it across a distance which can be covered in five hundred years, and a disobedient person can never smell the scent. That is, a disobedient person is at such a far distance from God's grace that on the Day of Judgment, he cannot reach Heaven for the distance between him and Heaven will be covered within a space of five hundred years.

وفى الخبر اوحى الله تعلى الى موسى عليه السلام: يا موسى من بر والديه وعقنى كتبته بارا ومن برنى وعق والديه كتبته عاقا

According to a tradition, God sent word to Moses, "O Moses! He who is steadfast in fulfilling his obligations towards his parents and who is rather

remiss in discharging his duties to Us, We well record his name among the pious, and he who discharges his duties to Us but is remiss in fulfilling his obligations towards his parents, We will record his name among evil-doer."

It is said that in ancient Egypt there was a custom that a ruler who stood up in honour of someone would be dethroned for it was said about him that by doing so he had relinquished his rule. When Yaqub came to see Hazrat Yusuf عليه السلام, the latter wanted to rise to his feet but he was not permitted to do so for he was told that by doing so he would forfeit his kingship. Hazrat Yusuf did not stand up. God sent a revelation to Hazrat-i- Yusuf: "O Yusuf! For the sake of earthly kingdom and rule, you did not honour your father. We swear by Our honour and authority that from now on We will not raise any prophet from your seed."

Hence it is that the learned have marked five stages of calling one to account: First, telling; second, advising through preaching; third, preventing through action; fourth chastising and admonishing harshly; and fifth, thrashing. Children are justified in calling their parents to account in the first two manners. They cannot use the fourth and fifth ways which are speaking harshly and beating up. But as for the third method which is preventing them from action, the scholars think that if the children act in a way which causes annoyance to their parents — such as their breaking their harp and viol and other instruments of evil-doing or throwing away their drink or removing from their bodies garments procured unlawfully and returning them to their owners or removing from their houses ill-gotten property and returning it to their proper owner, even though they get angry through this act of theirs. As a matter of fact, the children are not guilty of disloyalty through such acts, and if

the parents are angry, it does not matter since fulfilment of obligations to God takes precedence over duties to parents. That is why God says in the Quran:

يٰاايها الذين أمنوا لا تتخذوا أبائكم واخوانكم اولياء ان استحبوا الكفر على الايمان

"O belivers! Do not ever treat as friends your parents and brothers if they prefer falsehood to truth and if they flout God's commandment". However, if the parents carry out God's commandments and do not act against the shariah, then the best from of worship is to ensure their pleasure. Hence the Prophet صلى الله عليه وسلم said:

بر الوالدين افضل من الصلوٰة والصوم والحج والعمرة والجهاد فى سبيل الله تعلى

"Treating parents well is far better than offerin prayers and observing fast and performing Hajj and Umrah and crusading in the way of God."

And since a son originates first of all in his parents who are the source of his physical being from which he comes into existence in this sensible world, nature and qualities of the son — who is a sign of God's essence and His attributes — find their first manifestation through their upbringing, and since at his birth the son is utterly helpless, weak and defenseless, he is inert, without authority and volition, their affection, kindness and love get the better of his weakness and helplessness. Hence their existence is a manifestation through which the signs of God's creativity, beneficence, mercy and affection are reflected in the mirror of man's being and the consequences of these qualities take the new-born child from the stage of inadequacy to the stage of heights and perfection. It is natural, therefore, that God regarded loyalty to

parents close to loyalty to Him, and enjoined upon children to express their gratitude to them after they express their gratitude to Him.

Second part of the Chapter

Rules of marriage, and the rights of a wife over her husband, and a husband's rights over his wife.

قال الله تعلى : ولقد ارسلنا رسلا من قبلك وجعلنا هم ازواجا وذرية ـ قال رسول الله ﷺ: من نكح لله وانكح لله استحق ولاية الله

God said, "Whoever enters into matrimony for God so that he protects his faith and secures his self against illicit sex or marries his sister and daughter to a pious man — and this for God — so that their faith stays intact, he lays a claim to nearness to, and friendship with God".

وقال ﷺ: من رغب عن سنتى فليس منى والنكاح سنتى فمن احبنى فيستن بسنتى

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who ignores my tradition does not belong to me, and marriage is my tradition. He who loves me, tell him, he should abide by my tradition."

وقال رسول الله ﷺ: اذا اتاكم من ترضون دينه وامانته فزوجوه ان لا تفعلوا تكن فتنة فى الارض وفساد كبير

The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If someone comes to you about whose faith and honesty you are confident, and asks for a hand in marriage, enter into matrimony with him. If he is poor, do not feel ashamed of his poverty but value his piety and honesty. If you do not do this, then you will have occasioned disorder on earth and triggered a great calamity."

And since the command of matrimony is one of good religious commands, and defeats satanic forces, and ensures continuance of the human race and increase in the population of Muslims, it is imperative that the conditions involved, rights and rules are known by all married Muslims. In order to observe the obligations of matrimony, it is necessary that the seeker after truth knows of those matters the observance of which is compulsory. These are seven: first, social intercourse; second caution; third, dignity; fourth, alimony; fifth, education; sixth, equal distribution and seventh punishment.

The first condition is social intercourse. God says,

قال الله تعلى : وعاشروا هن بالمعروف

"Spend your life with your wives with kindness and cordiality". And the will which the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ made last of all while he was departing the world was:

الصلوٰة وما ملكت ايمانكم واتقوا الله فى النساء فانهن عوان فى ايديكم

"It is your duty to establish prayer and to be kind to others and to fear God, and to fulfil the rights of women, as they are under your control". Hence among the duties of a man in his conjugal relations with his wife is the duty

that he does not hurt his wife by the severity of his word and action, but bear with humility and patience her bad temper, insults and imperfections, and avoid treating her with harshness.

It is reported that the Prophet صلى الله عليه وسلم said to Hazrat Ayesha رضي الله تعالى عنها , "O Ayesha رضي الله تعالى عنها ! I know when you are happy and when you are angry". Hazrat Ayesha رضي الله تعالى عنها said, "How do you know?" The Prophet صلى الله عليه وسلم said, "When you are pleased with me, while swearing you say, 'by Muhammad's صلى الله عليه وسلم God' and when you are angry with me, you say, 'by Abraham's عليه السلام God'". Hazrat Ayesha رضي الله تعالى عنها said, smiling, "You are right".

ينبغى للعاقل ان يكون فى اهله كالصبى فاذا كان فى القوم وجد رجلا

According to a tradition, once when Hazrat Ayesha رضي الله تعالى عنها was angry, she struck the Prophet's صلى الله عليه وسلم chest with her hand, and said, "Is it you who claims to be the Prophet صلى الله عليه وسلم of God?" The Prophet صلى الله عليه وسلم smiled bearing the remarks with utmost kindness. Therefore, a believer must in his relation with his wife follow in the footsteps of the Prophet صلى الله عليه وسلم, and place himself within his wife's intellectual framework. A husband should keep his wife happy through his geniality and love. Luqman is reported to have remarked: "In his love and jorility, an intellectual should behave like a child towards his wife, and when he is at a gathering of people he should display manly dignity.

And Hazrat Ayesha رضي الله تعالى عنها reported, that the Prophet صلى الله عليه وسلم was most polite towards his wives. One day he said to me, 'Ayesha

عَنْهُ تعلـــي الله رَضي, let us go racing to find out which one of us runs faster'. When we ran I outdistanced the Prophet وسلم عليه الله صلى. After some time, he said, 'Let us make another attempt'. This time it was he who ran faster, and he said, 'We are even'".

Another condition is cautioning: A self-respecting believer should not be swept off his feet by his good temper and patience to the extent where he blindly follows their desires and should not push joy and merriment to the extreme which might culminate in disaster removing from their minds all sense of fear and thus make them impertinent. If he finds them guilty of anything against morality, he should not be wanting in threatening, improving and punishing them but should subdue them forcefully, warning them and exercising his awesomeness arising out of his sense of personal dignity. He should not subordinate himself to them. He should, especially, not be led by them in matters concerning religion. There is a tradition which says:

وشاوروهن فان فى خلافهن البركة

"Consult them so that they feel pleased, and then act contrary to their opinion for therein lies blessing".

It is said that Hazrat Umar عَنْهُ تعلـــي الله رَضي made determination to do something. His wife did not permit that. He rebuked her saying:

ما انت الا لعبة فى البيت ان كانت لنا حاجة والا جلست كما انت

"In the home you are no better than a plaything. When I please, I will play with you or else stay put at home".

And the Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said,

لا يفلح قوم تملكهم امراة

"A nation that obeys its women is never going to prosper". In short all creation depends on justice, and exceeding limits leads everything to its destruction".

A third condition is that of jealousy. The Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said,

قال رسول الله ﷺ: ان الله يغارو المؤمن و غيرة الله ان ياتى المؤمن ما حرم عليه

"Indeed God is jealous, and a believer is also jealous of him who does what is forbidden for him".

وقال رسول الله ﷺ: انى يغور وما من امرى لا يغار الا منكوس قلبه

The Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said, "I am jealous, and one who has no jealousy is deranged".

And a believer's jealousy means that he will not allow a stranger to enter his *zenana*, and will forbid his wife from visiting mausoleums, mosques, weddings and attending mournings where men and women assemble together. But at the same time he should not harbour unnecessarily mistrust about them and go beyond limits in acquiring secret information about them, nor endeavour to discover their blemishes. The Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said,

المراة كالضلع انا استمتعت وبها عوج وان اقومتها كسرتها

"A woman is like the bone in the side. If you want to get benefit out of it, tilt it for your benefit, and if you try to straighten it, it will break". This points to the fact that a wise man should, as far as he can, ignore the disparity between their word and action and should incline them to the right with kindness, softness and advice, and should try to caution them against the dangers of the other world as he would himself try to save his self from involvement in the hereafter.

The fourth condition is that of expenses. God said,

قال الله تعلى: والذين اذا انفقوا لم يسرفوا ولم يقتروا و كان بين ذٰلك قواما

"The redeemed and the elevated are those who observe moderation in paying expenses, and are not close-fisted to the extent of miserliness, and are not extravagant to the point of defiance, and should in the acquisition of money and dress for his family refrain from interdicted and dubious ways and means. And whatever is in excess, he should distribute it among the deserving and needy. And in matters of acquisition of money and clothes, if some has been got through lawful means and about some there is uncertainty as to the ways they were got through, then what was acquired lawfully should be spent on food and the dubious on clothes, for the flesh which is nourished by unlawful means deserves the fire of Hell.

The fifth condition is that of education. God says,

قال الله تعلى: يٰايها الذين أمنوا قوا انفسكم واهليكم نارا

"O you believers! As you save yourselves from the fire of Hell, likewise save your wives too from it". It is enjoined on every believer to educate his wife on the beliefs of those who follow the sunnah regarding religious matters, and threaten her against eternal punishment and enslavement, and caution her against the dangers consequent upon negligence in devotion and action contrary to what is right, and educate her on purity, ablutions, prayer, fasting, menstruation, bleeding at the time of giving birth and bleeding after the menstrual cycle. And if he is negligent in this, he will be guilty, and it is the duty of his wife to leave home without his permission and seek the opinion of scholars.

The sixth condition is in regard to equal distribution, and this condition applies to him who has more than one wife. It is his duty to protect and treat them equally in matters of payment of money, provision of clothes, socializing and cohabitation.

عن ابی هریرة رضی الله عنه قال، قال رسول الله ﷺ: اذا کان عند الرجل امرا تان فلم یعدل بینهما جاء یوم القیامة وشقه ساقط

Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "If a man has two wives between whom he does not observe justice, on the Day of Judgment, one part of his body will have gone". And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ observed equality among his wives in respect of spending nights with them, paying money and providing clothes to them. And Hazrat Aeysha was most favourite with him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say,

اللهم هذ جهدی فیما املک فلا تلمنی فیما تملک ولا املک

"My God! All that is possible through my efforts is that I consider my nights, payment of money and offering of clothes, but my heart is under your rule and I have no control over love in my heart, and if I hold one more dear, do not call me to account."

The seventh condition is that of punishment. God says:

قال الله تعلی: واللاتی تخافون نشوزهن فعظوهن واهجروهن فی المضاجع واضربوهن فان اطعنکم فلا تبغوا علیهن سبیلا

"Those of your wives who are unfair to you and strut about, offer them advice first, and if that does not avail, keep them away from your bed, and if even that does not mend matters, beat them up, and reprimand them so that none of their limbs is injured and gets dysfunctional, and when they come round, do not be unjust to them, and if one does not speak with his wife for ten days or a month on account of some religious consideration, and separate, her, that is justifiable. There is a tradition that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ was in the house of one his wives when food was served. The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ took some of it and had it sent to Hazrat Zainab رَضِيَ اللهُ تَعَالَى عَنْهَا. Hazrat Zainab رَضِيَ اللهُ تَعَالَى عَنْهَا felt ashamed and returned it. That wife said to the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ, "Zainab رَضِيَ اللهُ تَعَالَى عَنْهَا has insulted you through her refusal to accept the food". The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ was furious. He said: "In the eyes of God you all are so inferior as to

insult me". Thereupon he separated all his wives and did not speak with any one. Such are the obligations of wives towards their husbands!

Yet, many are a husband's rights on his wife and as a matter of fact marriage is a possession. Indeed in the shariah possession is of two kinds: One is that of a bought female slave and the other that got through marriage. Just as a slave is bound to his master, similarly a wife is bound by duty to her husband and that is why the Prophet صلى الله عليه وسلم said,

لو امرت احدا ان يسجد لامرت المراة ان تسجد لزوجها من عظم حقه عليها

"If I gave orders to one to bow before another, I would doubtless order a wife to bow before her husband because of the husband's great claims to her."

And according to a tradition a man set out on a journey, after he ordered his wife not come downstairs from the upper storey of the house until his return. The parents of that woman lived in the lower storey. Her father fell ill. She sent someone to the Prophet صلى الله عليه وسلم in order to seek permission to come downstairs to see her father in his illness. The Prophet صلى الله عليه وسلم said: "Obey your husband". The man died. The woman once again asked permission to come down. The Prophet صلى الله عليه وسلم said, "Obey your husband". Then the man was buried, but the woman did not come down.

The Prophet صلى الله عليه وسلم said, "Indeed God blessed the father of that woman for obeying her husband."

One of the rights a husband has on his wife is that when the husband desires her, she must under no circumstances say no except when in menstruation.

The second right he has is that without his permission she should give away no household article to anyone.

The third right is that without the husband's permission she should not observe fasting when not compulsory.

The fourth is that she should not step out of home without her husband's permission.

The fifth is she should not tell her relatives about her husband's faults.

The sixth is she should not demand anything of her husband beyond need.

The seventh is she should be happy at her husband's happiness, and sad at his sadness.

The eighth is she should not feel very shy in his presence.

The ninth is she should keep herself clean and should not do a thing that revolts her husband.

The tenth is she should not curse her children.

Third Part of this Chapter

Concerning rights of children

عن ابی هریرة رضی الله عنه قال ـ جاء رجل الی رسول الله ﷺ فقال : یا رسول الله من ابر؟ قال : بر والدیک ـ فقال : لیس لی والدان ـ فقال : بر ولدک کما ان لوالدیک علیک حقا فکذلک لولدک علیک حق

Hazrat Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that a man came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! Who should I do good to?" He said: "To your parents." He said: "I don't have parents." He said: "To your children. Just as your parents have a right over you, your children too have a right over you."

Anas bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

وعن انس بن مالک رضی الله عنه قال رسول الله ﷺ : الغلام یعق عنه یوم السابع ویماط عنه الاذیٰ فاذا ابلغ ست سنین ادب فاذا بلغ سبع سنین عزل عنه فراشه فاذا بلغ ثلاث عشرة سنة ضرب علی الصلوٰة فاذا بلغ ستة عشر سنة زوجة ثم اخذ بیده وقال قد ادبتک وعلمتک وانکحتک اعوذ بالله من فتنتک فی الدنیا و عذابک فی الأخرة

"Have your children's heads shaved, and have the child's head shaved. And when he is six, warn him, and when he is seven, give him a separate bed, and when he is thirteen, beat him if he misses his prayer, and when he is sixteen, get him married. Then holding his hand, tell him: "I warned you, and educated you, and married you. I seek refuge with God from your mischief in this life and in the hereafter from your punishment."

O dear! Know that a child is God's trust with his parents, and in the crowd assembled on Doomsday, a demand will be made to give a reckoning of the rights of this trust. The existence of this trust is a mirror that assimilates in it images of all faults and perfections, and the essence of this mirror inclines to whatever it is made to turn to. If his parents and his teacher are good, goodness and piety will be firm in him, and he will develop the habit of acquiring more and more knowledge and piety, and he will be fortunate in both worlds, and his parents and teacher will equally share in his blessing. But if his parents and teacher do evil and are ignorant and negligent, then their cruelty and evil-doing and negligence and ignorance will pass into the son's nature and remain rooted there, and evil-doing and cruelty and mischief and pride and arrogance will become part of his mindset and he will be miserable in both worlds, and his parents and teacher, all will share in his sin. And that is why the Prophet صلى الله عليه وسلم said,

كل مولود يولد على الفطرة فابواه يهودانه و ينصرانه و يمجسانه

"Any son born is innocent at the time of his birth, and acquires from his parents religion, good and bad character. If they are Jews, they make him a Jew, if they are Christians, they make him a Christian, and if they are fire worshippers, they make him a fire-worshipper.

And the parents' affection makes them secure the child in his childhood against the disasters of water and fire so that he comes to no harm, it is better for them to keep him from the fire of the other world so that he does not die an eternal death. And this can be ensured through providing him right from his

early years lessons in good conduct and through protecting him from the company of the wicked. And he should not be led astray through life's pomp and show, and should not be allowed to be ease-loving. And in the first phase after his birth care should be taken not to have him suckled by a woman whose earnings are unlawful and who does not say prayer, and he should not be fed on unlawfully acquired food since a child who is sustained on ill-gotten food and milk, the darkness generated by the impurity of unlawfully got things makes his conscience murky and in youth he inclines to evil and sin.

And when a child attains the age of discrimination, attention should be focused on his situation and attitude. Of the child's good qualities, the earliest is his shyness. Sine in his early years, the child is shy , his shyness should be regarded as a boon and it should be promoted. And one of the bad qualities which the child evinces first is his greed of food. So he should be taught the table manners and should be told that excessive eating is undesirable. He should also be prevented from hogging the food and be ordered to observe selflessness, and in order that the habit of overeating in him leaves him, those of the children who overeat themselves should be reprimanded in his presence. He should be kept from wearing garish, silken clothes and be told that such dress behoves women and eunuchs. And children should necessarily be kept in isolation from those children who are fond of colourful dresses and have become used to pampering and a delicate life-style, since quite often, this is the cause of children getting spoiled, and this is why deadly habits such as lying, backbiting, jealousy, arrogance, pride greed stinginess, hypocrisy and deceitfulness become part of their conscience.

When he is old enough to receive education, for purposes of teaching the Quran, a teacher should be arranged who is known for goodness and piety, one who is proficient in articulating the alphabet. Following the completion of teaching of the Quran he should be engaged in the study of the tradition, sermons, and accounts of learned men, pious people and God's favourite's so that the roots of love for the reformists get strong in his heart, and he should be kept from reading those ghazals which speak of love, tresses and moles because these plant in children's heart seeds of devastation. Every day a child ought to be allowed to play for an hour so that life for him does not become dull and tedious, and so that he maintains his mental equilibrium, and the edge of his intelligence does not blunt.

The child should be prevented from abusing cursing, spitting and laughing uproariously, and he should be urged to respect the old and the elderly and to conduct himself decorously while standing, sitting and moving about. When he is seven, his missing prayer and ablutions are things not to be taken lightly and he should be given instruction in wherever he needs in regard to the moral code.

When the child comes of age it should be impressed upon him that food is a medicine like any other medicine. Just as each medicine cures a particular disease, similarly food cures the disease of hunger, and this medicine has been created in order that the burden of hunger is loaded off the body, so that the body with its strength can carry the freight of devotion to God and so that it has access to Divine Knowledge as also to sow in earthly life the seed of everlasting bliss. The world is a place of transit in the market-place of tumult, a house with no worth, basis and life. The possessions of this house are a

storm of dust in the way of annihilation, all of which will vanish by one blast of death, and one may die any moment. A wiseman is he who takes from life his provisions for his journey to the everlasting world, thus turning this mortal wealth into the seed of everlasting wealth.

If a child from his early years is brought up in the manner described above, when he attains maturity, its good results will be seen from his outer and inner being, and he will associate with none other than the good and pious, and he will dislike those who cause evil and unrest. And if his upbringing is contrary to what has been stated, then right from the beginning he will mix with the careless and ignorant and he will develop a liking for play, obscenity, shamelessness, hypocrisy, avarice, greed for food and gorgeous dresses and for flaunting his superiority. So when he attains majority, he will not accept the right, and sermon and advice will leave him unaffected, nor will they be of any use for him. Indeed all his strength will be used up in evil-doing, sinfulness and viciousness, and he will be embroiled in everlasting humiliation and misfortune, and this evil result and sin will be credited to his parent's account.

Sheikh Sahal bin Abdullah Tustari is reported to have said, "I was three years old, and my maternal uncle Muhammad bin Sarwar would observe religious vigil at night. I would get up and see what he was doing. One day, he said to me. "O Sahal! Remember God who brought you into this world". I said, "How should I remember Him?" He said, "When you wake up, say three times in your heart: God is staying with me, and is seeing me. Say this so that there is no movement of your tongue. He says that he did so for several nights and informed him of this. He said, "Now on, say it every night seven times'. A

few days later he said, Say it every night fifteen times'. After some days I developed a pleasant feeling in my heart, and I turned my back on others, constantly looking for a solitary place. I was put at school. I had the fear that by mixing with children I would grow restless. So I told my father to tell my teacher that he should teach me for one hour and then let me go. After reading my lesson, I would return and meditate on God in a solitary place. When I was six, I had memorized the Quran. Also I started fasting, And when I was thirteen, I encountered a problem. I requested my parents to send me to Basrah. There I made queries of the scholars but I got no satisfactory answers. I went to Abadan and got in touch with Hamzah bin Abdullah Abadani. He gave correct and satisfactory replies. I stayed with him for some time and listening to him I cleansed the mirror of my heart and learnt from him the rules of religion. Then I returned to my town. Each year I bought millets worth one dirham, got them ground and it sufficed me for my food until the next year. Thus I passed twenty years".

In short a child at birth is an impressionable mirror which will reflect whatever you place in front of it. Now if he spends his time in the company of some researcher and perfect mystic there is the hope that he will grow to be one among God's friends, and if he receives training from some devious-minded, ignorant evil-doer, he will turn out to be a sinister man.

المرء على دين خليله

The Fourth Part of the Chapter

Concerning the right of servants, slaves and subordinates.

عن عائشة رضى الله عنها قالت، أخرما او صىٰ به رسول الله ﷺ: الصلوٰة وما ملكت ايمانكم

Hazrat Ayesha رَضِيَ اللهُ تعلـــى عَنْهُ reported that the last thing the Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى had said in his will was:

وقال عليه السلام: اتقوا الله فيما ملكت ايمانكم اطعموهم مما تاكلون واكسوهم مما تكسون ولا تكلفون من العمل ما لا يطيقون فما احببتم فامسكوا وما كرهتم فبيعوا ولا تعذبوا خلق الله فان الله ملككم اياهم ولو شاء لملتهم اياكم

"Perform your prayer and treat your subordinates well". And he said: "Fear God in respect of those who are under your domination, that is, slaves. Feed them from what you yourself eat, and provide them clothes like you yourself wear. And do not order them to do what they cannot do. Those of them you want to keep, retain them and those you do not want to keep, sell them and do not torment them. No doubt, God has given them to you as your possession. And if he wills, He can make you their possession. He is omnipotent. What he willed, he did, and what he wills he will do".

وقال عليه السلام: لا يدخل الجنة خب ولا خائن ولا سيء الملكة

And the Prophet وَسَلَّمَ عَلَيْهِ اللهُ صَلَّى said: "He who leads people astray through his hyprocrisy and guile will not enter Paradise, nor will a dishonest man, nor he who tyrannizes over his salves and subordinates".

عن ابن عمر رضى الله عنه قال، جاء رجل الى رسول اله ﷺ فقال : يا رسول الله كم نعفو عن الخادم ؟ فصمت رسول الله ثم قال اعف عنه كل يوم سبعين مرة

Ibn-i-Umar رَضِيَ اللهُ تَعَالَى عَنْهُ reported that a man came to the Prophet and said: "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! How many times should I forgive my slaves?" The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained quiet. Then he said: "Forgive them seventy times a day."

عن ابى مسعود الانصارى رضى الله عنه قال بينا انا اضرب غلاما لى فسمعت صوتا من خلفى : يا ابا مسعود فالتفت فاذا رسول الله ﷺ فالقيت السوط : فقال : والله الله اقدر عليك منك على هذا . فقلت : يا رسول الله هو حر لوجه الله . فقال : لو لم تفعل لسفعت وجهك النار

Abu Masud Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ said, "One day I was thrashing my slave. I heard someone calling to me from behind: 'Abu Masud!' I turned to see, and it was the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Then I threw off my whip. He said, 'By God! Your God has more power over you than you have over your slave'. I said, 'O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! I set him free for God's sake'. He said, 'If you did not do so the fire of Hell would blacken your face'.

It is reported that Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ had a slave girl who served him. One day she said to Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ : "It is one year since I administered poison to you. But it has had no effect on you". He said: "Why did you do so?" She said: "So that I get rid of my humiliating slavery". He said: "Go wherever you would like to go. I have set you free for God's pleasure".

It is reported that Ouf bin Abdullah رضي الله تعالى عنه had a slave of immoral character. He was very unmannerly. When Ouf got angry, he used to say: "This slave of mine is like his master. Just as his master disobeys God this man disobeys his master". When he was rebuked and asked why he did not sell his slave, he would say: "I wish to chastise my self and to humiliate myself by this slave's ill-temper".

In short, he who owns a male slave or a female slave will be called to account in regard to their rights on the Day of Judgment. A slave has seven rights over his master. First, he should treat him on a par with himself as far as eating and dressing are concerned. Second, he should not command him to work beyond his capacity. Third, he should teach him whatever is enjoined upon him within the parameters of the moral code. Fourth, after he has done his day's chores, he should not ask him to work at night. Fifth, he should not look down upon him. Sixth, when he is at prayer, he should not be asked to work which would disturb his devotion. Seventh, he should pardon him for his lapses which are prejudicial to the faith.

The Fifth Part of the Chapter

Concerning rights in social interaction and obligations governing sincerity.

قال الله تعلى :فاصبحتم بنعمته اخوانا۔

وعن ابى هريرة رضى الله عنه قال، قال رسول الله ﷺ:ان حول العرش منابر من نور عليها قوم لباسهم نور و وجوههم نور ليسوا بانبياء ولا شهداء يغبطهم النبيون والشهداء ۔ فقالوا :يا رسول الله صفهم لنا ۔ قال: المتحابون فى الله والمتجالسون فى الله والمتزاورون فى الله

Abu Hurairah reported that the Prophet صلى الله عليه وسلم said: "Around Heaven are pulpits of divine light. On the Day of Judgment these will be occupied by a group of men divinely radiant. Their dress will emit divine light and their faces exude holy radiance. They will neither be prophets, nor martyrs but prophets and martyrs will envy them". They said: "O Prophet صلى الله عليه وسلم of God! Describe their virtue." He said: "These will be the men who maintained friendship with the pious and men of right actions for the pleasure of God, and associated with them for the pleasure of God and visited them for the pleasure of God and visit them for the pleasure of God."

وقال عليه السلام :من اراد الله به خيرا رزقه خليلا صالحا ان نسى ذكره وان ذكر اعانه

The Prophet صلى الله عليه وسلم said, "When God wishes to do good to a man, He confers on him the friendship of a righteous man so that when he is unmindful of a religious duty, he reminds him of it, and when he remembers that duty, the friend assists him with it in order that he performs it appropriately".

وفی الاخبار ان الله تعلی اوحیٰ الی داود علیه السلام فقال : یا داود ما لی اراک منتبذا وحدانا ؟ قال : الٰهی قلیت الخلق من اجلک . فقال : یا داود کن یقظان وارتد لنفسک اخدانا فکل خذن لا یوافقک علی مسرتی فلا تصحبه فانه لک عدو یقسی قلبک ویباعدک منی

It is stated in the traditions that God sent revelation to Dawood, "Dawood! What is it we are observing? Why are you lying in a corner, shunning interaction with others? "He said: "God! I have antagonized myself to others to please you." The revelation came, "O Dawood! Take care. In order to seek deliverance for yourself on the Day of Reckoning, take to your coreligionists and sincere friends. And do not associate with a friend who does not see eye to eye with you in so far as you seek Our pleasure, since he is none other than your enemy. Your association with him will blacken your heart and take you afar from our blessing".

اوحیٰ الله تعلی الی عیسی علیه السلام : یا عیسی لو انک عبدتنی لعبادة اهل السمٰوٰت والارض ولم یکن فیه حب فی الله وبغض فی الله ما اغنیٰ عنک من ذٰلک شیئا

God sent this revelation to Jesus Christ: "Jesus! Even if your devotion to us equals the devotion of all men between sky and earth but is devoid of your friendship for Our pleasure with a righteous man and your hostility, again, for Our pleasure towards a lewd and heretical man, your devotion is not going to benefit you!"

وقال على عليه السلام : عليكم بالاخوان فانهم عدوة فى الدنيا والأخرة الا تسمعون الى قول اهل النار : فما لنا من شافعين ولا صديق حميم

Hazrat Ali رضي الله تعلـــى عنهُ said: "It is your duty to adopt your fellow-believers because they help the cause of the faith in life and your mediators in the next world. Don't you see how God is apprising us of the situation of those dwelling in Hell? When they will be asked: 'Why do you not achieve deliverance from your torture but are condemned to live in perpetual punishment?', they will reply, 'This is so because while in the world we did not associate with our fellow-believers and make friends with them, who would today intercede on our behalf and thus redeem us from this torture'".

It is said that before his caliphate Harun Rashid was in constant association with righteous and wise people and served the faithful. He had established brotherly relations with Sufiyan Suria. When Musa bin Muhammad Ilhadi passed away, he was made the Caliph. All the scholars and learned men of Iraq came over to offer their felicitations except Sufiyan. One day Harun wrote him a letter which said: "Let it be known to Brother Sufiyan that I had no desire whatsoever of sovereignty and Caliphate but God entrusted us without our personal endeavour and choice with the Muslim world. It is our desire now that we should remain steadfast in fulfilling our obligations in this regard which is not possible unless we are assisted by the scholars of the faith, therefore, O brother! you perform your duty as a brother and help us in this sacred work". Sufiyan wrote back: "We had pledged to you our friendship on the condition that you would not make your desires your God nor would you make the dirty world the *kiblah* of your heart, nor bind

yourself to Satan in preference to your devotion to God. Since you have flouted these conditions, "We too have snapped our brotherly relations with you, and we are disgusted with you here and in the hereafter. You should not now remember us, nor mention our name with your tongue". When Harun read this letter, he burst into tears. When it was night he wore old, tattered clothes and arrived at the door of Sufiyan's house where he sat until morning prayer. When Sufiyan came out of the house, Harun rose and greeted him. Sufiyan turned his face away saying:

"I am disgusted with you". Harun started weeping. He said: "It is easy for you to be disgusted with me as you have sought freedom from the world, but for me it is difficult to turn away from your because I cannot seek redemption in the life hereafter".

It is said that King Saleh, one of the pious kings of Syria, would at night go out with his slave, and roam about mosques, mausoleums and market-places, and inquire into everyone's conditions. One wintry night his walk took him to a mosque where he discovered a *dervish* who was naked, trembling with cold, saying: "O God! If on the Day of Judgment you let this negligent king enter Heaven who has converted your bounty into wealth catering to his carnal desires, and who has made his earthly riches a source of pride and coercion, and who is heedless of the plight of the weak and disabled, I will not, I swear by Your grandeur and awe, step into Heaven." King Saleh presented to him a suit of clothes and a bag full of gold coins and wept and said: "It have heard that the Prophet صلى الله عليه وسلم has said that the kings of Heaven will be those who had nothing to eat and nothing to wear in the world and yet were resigned to God. Today, when it has fallen to me to be king, I

have come to you for effecting reconciliation between you and me. Tomorrow, when you will be the king, do not be hostile to us, and do not remove from us the protective shade of your auspiciousness, and do not deny us the blessing of your mediation."

O dear! Now that you know the blessings of brotherhood and association, know this, too, that everybody who calls you his brother is not worthy of being your brother in faith, nor does the robe of honour of God's love sit eleganly on every fellow-being's stature. No one but the perceptive eye of a pious man can understand the mysteries of the shade of the eagle المتحابون فی ظلی and the phoenix of spiritual union does not rest on the carcass of every lewd and ignorant man. That is why men of faith have said that a sensible man should not mix with these five kinds of people: First, the ignorant, stupid man; second, the conceited ill-tempered man; third, the consistently ill-charactered man; fourth, the heretical enemy; fifth, the greedy miser.

And the difference between an ignorant man and a stupid man is that an ignorant man does not know what his aim is, while a stupid man is he who regards as his aim that which is the opposite of aim. Therefore he who associates with a fool, gets farther and farther away from God each day that passes by. And that is why Sheikh Hasan Basari said: مقاطعة الاحمق قربان الی الله "Severing oneself from a fool is connecting oneself with God. And Sufiyan Suri said: النظر الی وجه الاحمق خطیئة "Looking at a fool is committing a sin".

But what about a foul-tempered man? It was stated in the previous chapter that the crux of good conduct lies in the soundness of character, and an ill-tempered man is he who is under the sway of bad habits. And if such a man wants to plan some action pertaining to the faith, when dominated by one of his bad habits, he is intellectually darkened and he misses his objective.

One should not rely on the association of a consistently immoral man for that will eventually result in humiliation. He who fears God is not intent on doing wrong, and if one does not fear God, he is determined on flouting the law, and such a man is not worthy of association, neither in this life nor in the life hereafter.

One is in danger of falling victim to heresy in the company of a heretic, since يحشر المرء على دين خليله. And since the author of the shariah has enjoined upon the believer to reproach the heretic, how can one associate with him?

And Jafar Sadiq said, "Do not associate with five kinds of men. First, do not mix with a liar, because a liar is like a mirage: he will show you something which in reality is not that thing. So he misleads you. Second, avoid the company of a fool. However desirous he may be of benefiting you through his company, he will ultimately land you in trouble. Third, a miser, with whom you may live for years on end, will in time of need desert you. Fourth, a coward who will in hour of distress deliver you into the hands of your enemy for his own safety. Fifth, an immoral man, who will abandon you for a morsell of food."

Abdullah bin Harun Mamun, the seventh Caliph of the Bani Abbas dynasty, would say that men were of three categories:

Category one: These are like food with which there is no getting away. And these are the wise men who are the essence of knowledge and righteousness, and whose counsel is like sweet water quickening the spiritually ignorant.

Category two: These are like a medicine, which one needs in illness.

Category three: They are like a disease that one does not need at all. But sometimes one does get involved with these men. And since the commitment to association and interaction based on the faith is the most decent mode of contact between the believers, one should know the obligations involved, the ways of loyal people, and also be steadfast in the discharge of his obligations — this being the virtue of men of purity.

There are seven duties involved in mutual interaction:

The first duty is that concerning property.

قال الله تعلى :و يوثرون على انفسهم ولو كان بهم خصاصة

God praises those who, though they have their personal needs, give away whatever they have among their fellow believers. And the Prophet صلّى اللّهُ عَلَيْهِ وَسَلَّمَ said:

مثل الاخوين مثل اليدين يغسل احدهما الاخرى

"Two, fellow-believers are like the two hands that wash each other. Similarly, a believer's duty is to give priority to his fellow-believers, difficulty over his own.

It is said that Haisuma was one of the great followers of the faith. He was extremely generous. Once Basra was struck by famine. He borrowed seventy thousand dirhams and distributed the amount among the poor. He maintained friendly relations with the money-lender, who had also borrowed a huge loan. Finally, Haisuma repaid the loan to the money-lender before he liquidated his own debt, while the money-lender did not know of this. And the money-lender too paid up Haisuma's debt while Haisuma did not know of the fact.

It is said that a person came to Abu Hurairah رَضِي الله تعلـــي عَنْهُ and said: "I wish to develop brotherly contact with you". Abu Hurairah رَضِي الله تعلـــي عَنْهُ said, "Do you know what the duty of brotherly connection is?" He said, "Please tell me". He said, "The duty implies that I will have more say in the management of your property than your own".

A proverb from Arab intellectuals is: مقادير للنفقة موازين المحبة "The giving away of his wealth for the pleasure of his beloved is a lover's indicator of his love". This is so because God has made this world a coveted thing for men, and despite this, a man claims his love of God. Therefore the indication of his sincerity is that he should sacrifice his earthly beloved for his eternal beloved.

Another duty is fulfilling other's needs with joy and gratitude through personal help. Amir al-Mumineen Hazrat Ali رَضِي الله تعلـــي عَنْهُ said:

احب القلوب الى الله ارقها على الاخوان "The most beloved men to God are those who are very tender and affectionate towards their fellow-believers."

Hasan Basarai has said:

اخواننا احب الينا من اهلينا و اولادنا لان اولادنا يذكرون الدنيا واخواننا يذكرون الأخرة

"Our fellow-believers are dearer to us than our own children, for children remind us of the world, while our brother-in-the-faith reminds us of the eternal world. In the era of the Tabieen, some Tabieen kept visiting the family of their fellow-believer for forty years after his death, and paid the expenses of his family, and doing so they considered their duty.

The third duty is in regard to speech, which means that the fellow-believer's fault should not be mentioned either in his presence or at his back, and his secrets should not be disclosed. And he should not be chastised for each lapse which he commits nor should he be encountered over it. Nor should tales spread by others be carried to him, nor should his virtues be kept hidden from him.

A tradition says that Jesus Christ said to his apostles: "If a brother of your is asleep and you discover that a breeze is sweeping off hi clothes exposing his private part, what will you do?" They said: "We will cover him up and awaken him."

Jesus said: "No rather you will expose his private part." They said: "God! Why should one do that?"

Jesus said: "Worse than this is the fact that your brother has a fault, you see it, and expose it".

The fourth duty is that of help and support. Perfect affection based on consideration of the faith and deep friendship is indicated by the fact that the believer should constantly be vigilant about his brother-in-the-faith being backbitten and should provide him protection, and if people start backbiting against him he should warn them in whatever way — through signs or explicitly or in stern words, and should not fall short of opposing and refuting them, nor should he observe patience and silence. A man who hears others backbite his brother-in-the-faith and remains quiet is like one who finds his brother surrounded by rapacious dogs biting and devouring him but the man looks on saying northing and his brotherly affection does not induce him to frighten off the dogs from his brother. Undoubtedly, the ripping off of one's reputation is worse for a man than someone tearing away his flesh and skin. And this is why God compares backbiting to the eating of a dead man's flesh. He has said:

ایحب احدکم ان یاکل لحم اخیه میتا فکرهتموه

The fifth duty is imparting education and religious instruction. It is enjoined upon an affectionate believer that just as he helps his co-religionist materially and regards that as his duty, similarly he should take it upon himself to guide him in matters relating to eternal life and to educate him on religious matters, and to apprise him of his inner faults and to stop him from evil talk and evil actions. He should keep him from taking to immorality,

sensuality and carnal desires. He should take care to speak softly and mildly as he counsells him. He must never humiliate his co-religionist in a gathering of people.

Hazrat Umar رَضِيَ اللهُ تعلـــى عَنْهُ said: "God's blessings on him who brings as gift to me my faults, that is, discloses to me my failings. A believer who sees in his brother-in-faith a fault from a religious point of view but does not bring it to his notice is guilty of dishonesty in his faith for which he will be called to account on the Day of Reckoning.

The sixth duty concerns excusing lapses and mistakes. This has two aspects to it: lapse in obligations in regard to brotherhood, and negligence in religious matters. As for the first, it is always better to pardon the offender but as for the second, there is a difference of opinion among the revered companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abu Zar Ghaffari رَضِيَ اللهُ تعلـــى عَنْهُ used to say:

اذاانقلب اخوک عما کان علیه فابغضه من حیث احببته

"When you have made a man your friend in the way of God for knowledge and goodness and he deviates from his path and opposes the truth consider him your enemy for God so that both your friendship and enmity is for God. And Umar and Ali and Abu Darda and most dignitaries among the Ummah held a contrary view. Ibraheem Nakhee used to say:

لا تهجر اخاک عند الذنب فانه یرکبه الیوم ویترکه غدا

"Do not separate from your brother on account of his sin, for if he has inned today, he will be remorseful tomorrow." And in order to warn the Jmmah, God addresses the Prophet صلى الله عليه وسلم thus:

فان عصوک فقل انی برئی مما تعملون

"If they do not obey your command tell them that what they are doing, you do not approve of that". He did not tell him to be disgusted with them. That is why, when Abu Darda was asked if he considered a particular man engaged in sin as his enemy, he said: "I look upon his action with hostility, but he continues to be my brother". And this attitude is subtler and milder than that of Hazrzat Abu Zarr, as a brother's appeasement, kindness, mildness, affection and good counsel — all will induce in him repentance and shame and drive him to remorse, while severing contact with him will make him continue with determination on the path of evil which will result in his moral death. Also, as commitment to brotherhood implies a spiritual relationship, its fulfilment strengthens this relationship and it is only necessary to observe loyalty according to the commitment. Loyalty requires that one does not desert a brother-in-faith in his adversity and poverty. Fulfilling the eternal need is better than fulfilling an earthly need, and a spiritual disaster is far more grievous than a material and physical misfortune. Therefore, it is not good to ignore a brother's privileges in this regard but one should consider it one's bounden duty to liberate him from these two conditions.

The seventh duty for one is to fulfil his duties towards his brother in his life time as also after his death with prayers for his blessing, and to do good to

his family. Brotherliness demands that whatever prayer one makes for oneself it should include in it all other brothers. And following a brother's death, one should specially pray for his salvation.

The Prophet صلى الله عليه وسلم said,

اذا دعا الرجل لاخيه فى ظهر الغيب، قال الملک :ولک مثل ذٰلک

"When a man prays for a brother in his absence, the angel says, 'What you prayed for him, may you also be blessed likewise!'".

Mohammad bin Yusuf Isfahani used to say, "Where is that pious brother who, when after your death your family will be busy distributing your wealth will think of you day and night, and will be immersed in your grief, and in the dark nights will be praying for your salvation thereby providing you consolation as you lie buried in your grave".

And if your brother is of a kind that he enjoins upon himself to keep his brother from starvation, when his brother is dead, he will not avoid his responsibility to see to it that his family does not starve. There have been scholars in the past may God bless them! who after they lost their brother visiteds their families for as many as forty years and fulfilled their obligations owed to them. It said that Sufiya bin Uyyamihi got a legacy of forty thousand dinars from his father, and he spent the entire amount between his friends and brothers. The people asked him: "Why did you not reserve some amount for your family?" He said: "I pray to God for granting them a place in Heaven, so why should I provide them some from this petty earthly thing?" That is what

selfless love should be like, and this is a lesson to the negligent in then word and action, and an inducement to the seekers.

According to a tradition Jesus Christ said,

تحببوا الى الله ببغض اهل المعاصى وتقربوا الى الله بالتباعه منهم والتمسوا رضاء الله بسخطهم قالوا ، يا روح الله ! فمن نجالس؟ قال : جالسوا من يذكركم الله رئيته ويذيد فى عملكم كلامه ويرغبكم فى الأخرة عمله

"Endear yourself to God through your hostility towards the unruly and the disobedient, and through maintaining aloofness from them bring yourself near to God, and through your anger at them, seek God's approval".

They asked him, "O Spirit of God! With whom shall we associate?" He said: "With those whose sight reminds you of God's wrath, and whose speech and counsel increases your pious action and whose action induces you towards the eternal."

O dear! To men of truth genuine love is that which is allied to good counsel and piety. And the love not fused with piety culminates in hatred, because الاخلاء يومئذ بعضهم لبعض عدو الا المتقين . Association with miscreants and friendship with evil-doers will result on that terrible day — Day of Judgment — in nothing but the outcry يا ليت بينى وبينك بعد المشرقين . And that day one's remorse will lead one nowhere. The sincerity of the يا ويلتا ليتنى لم اتخذ فلانا خليلا

ove of God's men is shown by the fact that interaction with them is haracterized by moral advice. And what is important is that they should egard it as a duty to put their brothers on the path of eternal bliss, and should ıot neglect their duty to tell them how to work for their salvation. Human ɔeings are in need of companions in order to fulfil their objectives, longings, lesires and for survival of their good deeds. The need is there especially for ulers and kings whose administrative affairs will not be successfully performed unless they are helped by dignified, sagacious chamberlains, religious officers and perceptive sharp-witted writers.

Therefore it is important for a ruler and king to select for purposes of settling economic affairs as well as those relating to the other world men who are externally free of undesirable activities and morally clear of the taint of unlikeable actions so as to ensure security against fears and dangers. And he should know without any doubt that by engaging in the company of the ignorant and by associating with evil-doers and with those gone astray, matters of faith fall into quandary and administrative set-up grows defunct, and through association with undesirable elements the very foundation of religion and of life is undermined.

شاخ امل بزن که چراغیست زود میر — بیخ هوس بکن که درختیست کم بقا

از کوی رہزنان طبیعت، بریده شو — وز خوی رہروان طریقت، طلب صفا

Lot off the branch of carnal desire for it is a lamp which will soon go out.

Cut the roots of desire for it is not a tree that will last for ever.

Do not walk through the lane of the bandits of ruling your self.

Rather seek the purity of your spirit by following in the footsteps of the eekers of God.

Chapter Five

Concerning rules of kingship, administration and governance, rights of subjects, regulations of rule and its dangers and compulsory nature of justice and kindness.

قال الله تعلى : ان الله يامر بالعدل والاحسان وايتاء ذى القربى وينهى عن الفحشاء و المنكر والبغى يعظكم لعلكم تذكرون

The theme of this verse is that God calls upon His followers to desist from following the path of persecution and coercion, and to move in the direction of justice and kindness and forbids them from evil talk and bad actions, especially kings and rulers who are chosen to perform this kind of duty.

عن سلمان رضى الله عنه قال، قال رسول الله ﷺ: ما من وال يلى شيئا من امور المسلمين الاتى به يوم القيامة ويداه معلولتان الى عنقه لا يفكهما الا عدل اذ يتوقف على جسر من النار فينتفض به ذٰلک جسر انتفاضا يزيل كل عضو من موضعه ثم يعاد فيحاسب، فان كان محسنا نجا باحسانه وان كان مسيئا يتخرق به ذالک جسر فيهوى فى النار سبعين خريفا

Hazrat Salman Farsi رَضِيَ اللّٰهُ عَنْهُ تعلـــي reported that the Prophet صَلَّى اللّٰهُ وَسَلَّمَ عَلَيْهِ said: "There is no ruler entrusted with affairs of Muslims but will be brought forth on the Day of Reckoning with his hand tied to his neck with not anyone nor anything being able to release his hand except his justice. He will

then be made to stand on a bridge of fire which will blast his body so that his limbs will be severed one from another after which these limbs will be united once again and he will then be called to account. If he is pious, he will be saved by dint of piety, and if depraved, cruel, disobedient and hypocritical, the bridge will fall apart and he will fall into a well whose bottom he will touch in a matter of seventy years.

وعن ابی سعید الخدری رضی الله عنه قال، قال رسول الله ﷺ: ایما راع لم یرحم رعیته حرم الله علیه الجنة

Abu Sayeed Khadri رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صَلَّى اللّٰهُ وَسَلَّمَ عَلَيْهِ said: A ruler who is not kind to his subjects is not admitted to Heaven by God."

وعن بن عمر رضی الله عنه قال، قال رسول الله ﷺ: من ولی امرا من امور المسلمین ثم اغلق بابه دون الضعیف وذوی الحاجة اغلق الله دونه باب رحمته عند حاجته وفقره

Ibn-i-Umar رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "If a man who is appointed to preside over any affair of Muslims shuts the door of his house to the weak and needy, God will shut the door of His grace upon him on the day when he will be in need and in helplessness.

وعن بن عبد الله بن المغفل رضی الله عنه قال، قال رسول الله ﷺ: ما بات راع غاشا لرعیته لیلة حتی یصبح الا حرم الله علیه الجنة

Abdullah bin Al-Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Not one ruler who persecutes his subjects and sleeps at night is exempt from a ban God imposes upon his entry into Heaven".

وعن ابی موسی العشری رضی الله عنه قال، قال رسول الله ﷺ: ان اهون الخلق علی الله من ولی من امور المسلمین شیئا فلم یعدل فیهم

Abu Mussal Ashari رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Indeed to God the most despicable person is one who becomes a dispenser of affairs of Muslims but does not deal justice among them".

وعن علی علیه السلام قال، قال رسول الله ﷺ: ان لی علی قریش حقا ولهم علی الناس حق ما استرحموا واستحکموا فعدلوا واستمنوا فادوا ـ ومن لم یفعل ذالک فعلیه عنة الله والملٰئکة والناس اجمعین لا یقبل الله منه صرفا ولا عدلا

Hazrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Indeed I have a duty towards the Quresh and the Quresh have a duty towards the people. In other words, those who rule have a duty to their people and whenever mercy is sought from them, they should show mercy. And when they are appointed rulers, they ought to dispense justice and when they are appointed trustees, they should provide what is due to the deserving. He who does not do this deserves divine curse and curse of all angels and of men".

وعنه کرم الله وجهه قال، قال رسول الله ﷺ: اول من یدخل الجنة شهید وعبد مملوک احسن عبادة ربه ونصح لسیده، ورجل عفیف متعفف ذو عیال ـ واول من یدخل النار امیر متسلط لم یعدل وذو ثروة من المال لم یعط من المال حقه

Hazrat Ali رَضِيَ اللهُ تعالـــى عَنْهُ reported that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said: "The man who will first enter heaven will be a martyr, and a slave who served God and who was not remiss in his service to his master, and a poor righteous man with a family. And the men who will first enter Hell will be the ruler who following his personal desires ruled using coercive methods and was not just, and that rich man who did not pay out of his wealth what was due to God".

وعن عبد الرحمٰن بن سمرة رضى الله عنه قال، قال رسول الله ﷺ: ماسترعى الله عبدا على رعيته فلم يحفظها بنصيحة الا حرم الله عليه الجنة

Abdul Rahman bin Sumra رَضِيَ اللهُ تعالـــى عَنْهُ reported that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said: "God prohibits Heaven to that ruler whom he appointed over a community but who did not bestow his affection on them in matters moral and earthly".

وعن على كرم الله وجهه قال، قال رسول الله ﷺ: يوتى يوم القيامة بالامام الجائرليس معه نصير ولا عاذر، فيلقى فى جهنم فيدور كما يدور الرحىٰ ثم يرتبط فى قعرها

Hazrat Ali رَضِيَ اللهُ تعالـــى عَنْهُ reported that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said: "On the Day of Judgment the despot will be summoned and he will have no saviour nor pleader with him. Then he will be hurled into the Pit of Fire and facing torture he will go whirling like the millstone and finally get entrenched in the bottom of Hell".

وعن ابى هريرة رضى الله عنه قال، قال رسول الله ﷺ: ويل للامراء ليتمنين اقوام لو ان ذوائبهم كانت معلقة فى الثريا يتذبذبون بين السماء والارض وانهم لم يلوا عملا

Abu Hurairah رَضِيَ اللّٰه تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "Woe to those who rule! However, among them will be a group who will express the wish: 'would that we were hung from the Pleiades by the hair of our heads and remand suspended between earth and sky, and died facing that torture, rather that be rulers over others!'"

وعن عمر بن العوف رضى الله عنه قال، قال رسول الله ﷺ: ان اخوف ما اخاف على امتى بعدى من اعمال ثلاث ـ قالوا: يا رسول الله وما هذا؟ قال: زلة عالم وحاكم جائر وهوى متبع

Umar bin Ouf رَضِيَ اللّٰه تَعَالٰى عَنْهُ quoting his father reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "As for my followers, after I am gone, I will be apprehensive on three counts". They asked: "What three counts, O Prophet of God?" صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ He said: "A scholar's sin, a tyrant, and overpowering carnal desires".

وعن ابى هريرة رضى الله عنه قال، قال رسول الله ﷺ: ان احب الناس الى الله يوم القيامة واقربهم منه مجلسا امام عادل، وان انغض الناس الى الله يوم القيامة واشدهم عذابا امام جائر

Abu Hurairah رَضِيَ اللّٰه تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "On the Day of Judgment, the closest friend of God will be the just

ruler, and on the Day of Judgment, the greatest enemy among men and the greatest sufferer will be a tyrant".

O dear! In the opinion of men with perception, and scholars and philosophers, it is an established fact that right from the inception of creation and nature, men have been born with different temperaments depending on the varying capacities and characteristics with which they receive the gifts of divine beauty and grandeur. And there is diversity in the speeches, actions and beliefs of religious denominations. Evil forces such as cruelty, persecution, disobedience, hostility, jealousy and stinginess have become ingrained in men's nature. Hence the supreme wisdom of the exalted God demanded that there should be among men a just ruler and perfect reformer who, gifted with the power of distinguishing between right and wrong, will ensure the correctness of actions on the part of functionaries among the human race and that of the rules of conduct which keep men engaged, and who does his utmost to enforce laws of shariah, and who observes equality between commoners and elites in order to safeguard the parameters of Muslim laws, and who by warning and punishment and administrative intervention protects the weak from oppression of the strong so that the physical world retains its organization, and so that there is no disharmony though oppression and heresy within the laws of *shariah*, and so that qualities of beasts and animals do not appear among men, common and elitist. And the first person to accept the office of governance, who performed this great task, was Hazrat Adam, God's praise on him.

According to a tradition, during his life time, the number of Adam's children and grand-children touched the mark of forty thousand and he would

convey to them the word of God and organize the pattern of their life and observe equality between them. He would not eat to his heart's fill, would not wear stitched clothes, would not laugh and would not speak unless when necessary. Owing to extreme weakness and thinness, the bones of his sides looked like the steps of a ladder. Often he sat in meditation, while his sons, grand-children, male as well female, came over and placing their feet on his side mounted his back and sat on his head and then came down from the other side. But he never raised his head and said nothing. There were some who did not approve of this. To them he said: "My children! What I have seen has not been seen by you. One movement was enough to transport me from a place abounding with heavenly bliss to a deadly place of humiliation. I fear that if I stir from my position, I will be thrown among those occupying the lowest point of Hell".

Adam's life had a twin status: "One of prophethood, and the other of rulership. And there is no room in prophethood for rulership and selfhood and aspirations and anger. This is why the essence rulership naturally manifested itself in none other than the sanctified personalities of prophets, may they all enjoy divine blessings! But since selfhood and desires have a baneful effect on governance and administration, these two playing a major role in this position , it has taken birth in most ages from the dark seed of the defiled bodies belonging to despotic, depraved, and dull-headed persons. And since the time of Adam down to the present time, there have been a handful of chosen and great prophets — Yusuf, Musa, Dawood, Suleiman, and Muhammad صلّى اللهُ وسلّمَ عليهِ — and among caliphs, Abn Bakr, Umar, Usman, and Ali who evinced the real meaning of this position . So it was but natural that only these

personalities carried out the obligation involved in it who left, through their conduct, a standard for ill-tempered oppressors and disobedient, uninformed men. Therefore, to warn depraved despots and despotic evil-doers, who have turned their rule over Muslims into a treasure house of coercion, oppression and arrogance and who have made their governance into a network of carnal passions, and have confused the constitution of governance with oppression and evil, and who regard moral turpitude as a sign of greatness, we will give an account of rulership of prophets, details of their governance as also details of the government conducted by the four pious caliphs. That will be a touchstone in this world for those who are seekers of truth, and will serve as a warning for those who follow the satanic uncertainties and live in the depths of carnal desires, God willing.

According to a tradition, after Pharoah's death, Moses combined prophethood and rulership in himself. God sent him revelation commanding him to take the Israelite troops to Araiha to fight battle against Amalqa in order to liberate Jerusalem. When he inspected the troops, it was divided into twelve parts, each consisting of one hundred twenty thousand men without women and children, while the number of leaders commanding the armies was twelve. And he put each leader in command of one hundred twenty thousand men.

God says in His eternal word ولقد اخذ الله ميثاق بنى اسرائيل وبعثنا منهم اثنى عشر نقيبا. According to a tradition, Moses was commander of the troops for thirty-six years and according to another, for thirty-nine years. All this while, he had neither any

animal to ride nor any dress. As a matter of fact, during the period he had no provisions for food. He wore skin garments inside out and for his head-dress he had a woollen cap, for his footwear he had a pair of untanned leather shoes. He carried in hand a two-pronged staff and stayed overnight wherever evening fell. He was fed by turns by members of the Jewish community.

According to a tradition he was one day at Sibtaia Lavi. It was a certain man's turn to get him food. He was somewhat late in bringing the food. Moses was overcome by hunger. He said: "God! What a humiliating situation you have put me in! Someone feeds me lunch, while someone else brings me dinner."

God sent this revelation, "O you son of Imran! Do not feel disconsolate. We have dispersed food for our friends among good — for — nothing people so that they achieve eternal bliss through reaching that food to our friends".

According to a tradition, Hazrat Yusuf عليه السلام became the king of Egypt. Day by day he grew weaker and weaker. He was asked the reason but he gave no reply. One day the people insisted that he should respond saying: "If your weakness is due to an unknown illness, the doctors will immediately help". He said: "The cure to our disease is with us". They asked: "What is that?" He said: "During the seventeen years of my reign my self has longed for adequate bread of barley which I denied it". They said: "Why do you torture you self so much?" He said: "I express my solidarity with the hungry and needy. My fear is that someone in Egypt might go hungry and I will be caught on the Day of Reckoning, and asked why I had been engrossed in

ruling to the extent that I remained unaware of the condition of the weak and needy".

And according to a tradition, the demons had carved out of stone, cauldrons for Hazrat Suleiman's عليه السلام kitchen and each cauldron had a capacity for ten camels. Hence it is that the Quran says

وجفان كالجواب وقدور راسيات

Every day one thousand such cauldrones remain filled in Suleiman's kitchen, and the food in them he gave away to people, himself observing fast. All day long seated on the throne he wove bags and with the money from them he bought two loaves of barley bread, and covering his head with his blanket he went towards the graveyard and where he sat down with some poor man with whom he shared that barley bread.

It is said that the demons had built for him a plain paved with silver whose length and breadth covered one parasang, and in the centre of which was installed a throne of gold. On the right side of it were arranged six thousand golden chairs while on the left there were six thousand chairs of silver. And in front were six thousand altars. When Suleiman sat on the throne, children of prophets took their positions on the golden chairs, while scholars occupied the silver chairs. And the pious among the Israelites stood at the altars for prayer. And men and fairies and animals and birds arranged themselves in order. Up in the air birds arranged themselves in rows casting shade on the men. Every morning the breeze carried a whiff of the entire

spectacle from Baitul Muqaddas to Persia, a month's journey away and brought it back in the evening as stated in the Quran:

غدوها شهر ورواحها شهر

One day Hazrat Suleiman علیہ السلام heard a man say: "Almighty God has given Suleiman a great kingdom the like of which was never possessed by anyone nor will anyone possess it". Suleiman said: "You fool! I swear by God that praising God in all sincerity recorded in the account of a believer is far better than the kingdom offered to Suleiman, as this kingdom is impermanent while the reward for that praise will endure".

A tradition says that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent two armies to Najd, one under the command of Ali and the other under the command of Khalid bin Walid, and he said that if the two armies joined, Ali would command both, and if they separated, each would take separate command. Meanwhile Fatima fell ill, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Imran bin Haseen: "Let us go to enquire after Fatima's health." Imran says, "We arrived at the door of Fatima's home. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a knock at the door. Fatima's voice was heard from inside, "Who is it?" He said, "Your father". Fatima said, "Please come in, Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God. Imran come in too?" She said, "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! How can as I am wrapped up merely in an old blanket. If I cover my head with it, my feet will show and if I cover my feet my head remains bare". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had his blanket on his shoulder which he threw in for Fatima, saying, "Cover your body and head with it". Afterwards the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went in, and

sat down. I too went in and sat besides the Prophet صلى الله عليه وسلم. I looked at Fatima. She had grown pale, her face and head were covered with dust and there was nothing in the house except the old blanket which covered her. Then the Prophet صلى الله عليه وسلم said, "Daughter, how are you?" She said, "O Prophet صلى الله عليه وسلم of God! I am in bad shape, partly because of my illness, and parly because of hunger. I haven't had any food for the past three days". The Prophet صلى الله عليه وسلم burst into tears and I also cried. Then the Prophet صلى الله عليه وسلم said, "Daughter, I swear by God, even I have not eaten a morsel for the last three days. With God I have more respect than you have. Had I asked, He would have given. My brother Jibreel brought to me keys of all treasures upon earth, saying: God says if you desire all treasures will be at your disposal so that wherever you go, they follow you. I prayed to God that I wanted to remain a poor messenger — hungry one day, and fed on another".

Abu Hurariah رضي الله تعالى عنه used to say:

والله ما شبع رسول الله ﷺ: يومين متتابعين من خبز شعير حتى قبض

"By God! The Prophet صلى الله عليه وسلم never ate for two consecutive days bread of barley to his heart's fill until he passed away."

And Ans bin Malik رضي الله تعالى عنه said: "At times it so happened that one month, or forty days passed when there came out no smoke from the Prophet's صلى الله عليه وسلم rooms during which no food was cooked on the hearth nor was there any thing to eat in those rooms save for those things

which were sent there from the homes of the Ansars on which he lived on without anybody getting to know of this".

Ibn-i-Abbas reported:

مات رسول الله ﷺ في قميص من صوف عليه اثنا عشر رقعة بعضها من اديم وعليه سبعون الفا كان يستقرض وينفق على الفقراء قضاها عنه علي رضي الله عنه

"The day the Prophet صلّى اللّٰهُ عليْهِ وسلّمَ passed away he had a woollen shirt on with twelve patches on it, some of which came from animal skin. He was in debt amounting to seventy thousand dirhams which he had given away among the poor and deserving. Later, the debt was paid up by Ali".

And it is said that when Hazrat Abu Bakar-i-Siddiq رَضِي الله تعلـــي عنْهُ became caliph, the next day he picked up a basket of garments and went into the market-place and sat there. Even before he became caliph he sold clothes and that is how he fed his family. The companions did not like this, so they said: "This job is not becoming of a caliph". He said, "It is my duty to earn a living for my family. If I fail to fulfil my obligations towards it I will develop the habit of being remiss in the discharging of my duties and will become guilty of not performing my duties to the Muslims". Thereafter the companions agreed that for the maintenance of Hazrat Abu Bakr's رَضِي الله تعلـــي عنْهُ family money should be provided from the treasury to the extent that he is in a position to look after the administration with concentration. A daily amount of one and half dirhams was fixed for his family by way of expenses.

When the time drew near for his departure from life, he was in possession of a field. He made his son, Abdur Rahman, a will by which the field was sold, and after calculation whatever amount he had got by way of expenditure from the treasury, was paid back.

It is said that when Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ became caliph a decision was taken whereby his family expenses were to be paid from the treasury. He refused the offer, saying, "I have the capacity to work. Therefore I do not need this". After performing the Ishraq prayer, he sat in the official court, and disposed off matters between the believers until noon. Afterwards, he left the court and picking in hand a shovel he went to the place where he made bricks. When it was time for noonday prayer, he washed up and entered the mosque and led the believers at their prayer and then went back to make bricks until afternoon prayer. And this is how he made a living for his family.

One day, while Abu Musa al Ashrari رَضِيَ اللهُ تَعَالَى عَنْهُ was sweeping the treasury, he found a dirham coin. One of the children of Umar sighted the coin. Abu Musa رَضِيَ اللهُ تَعَالَى عَنْهُ gave it to him. When Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ discovered the coin in the child's hand he said: "Where did you get it from?" He said, "It was given to me by Abu Musa". He sent for Abu Musa رَضِيَ اللهُ تَعَالَى عَنْهُ and said to him: "Was there among the men no one as deserving of your enmity as my son to whom you gave this dirham? Would you be pleased if, on the Day of Judgment all the deserving of Muhammad's followers caught hold of the hem of my garment for this one dirham?" Saying this, he took the coin from the child and returned it to the treasury. A few years later he grew old because of age. Before that, he came on to the pulpit and said:

O you believers! I have grown old. And I have no stamina left to work. If you consent, fix for my family an allowance from the treasury that should suffice for, an average Muslim family — neither too much nor too little — so that Umar's family is subsisted on money from the treasury. leaving Umar free to look after the work of the believers.

It is said that Hazrat Umar رَضِي اللّٰه عَنْهُ تعلـــي sent Abu Darda رَضِي اللّٰه عَنْهُ تعلـــي to the city of Hams as the governor, and he ruled there for a long time. All this while, the only household objects he had were an old mat, a sword, a volume of the Quran, and an earthen cup. Everyday as he went out of the city performed ablutions in a plain and then returned home. About this, he felt unhappy.

One day, by his orders some bamboo was bought for one and a half dirhams taken from the treasury, and one dirham was paid by way of labour charges and a bathroom was set up for him a the back of the house.

Hazrat Umar رَضِي اللّٰه عَنْهُ تعلـــي came to know of this and he sent a letter to Abu Darda رَضِي اللّٰه عَنْهُ تعلـــي , which said,

يا عويم بلغنى انک بنيت کنيفا وانفقت فيها درهمين ونصفا من بيت المال للمسلمين۔ اما کان يکفيک بقايا عمران الروم حتى تشتغل بعمارة الدنيا فاذا اتاک کتابى فاعلم انى سيرتک الى دمشق۔ فکن بها الى ان ياتيک الموت

"O Owaim! I have come to know that you have constructed a bathroom on which you have expended two and a half dirhams from the treasury of the Muslims. Were not those buildings of Roman tyrants which have survived not enough for you that you engaged in building an earthly structure? As this

letter reaches you, know that I have already dismissed you, and I command you to come to Damascus at once, where you shall stay until the last. When Abu Darda رَضِيَ اللهُ تعلـــي عَنْهُ read the letter he got up and travelled on foot till he arrived in Damascus, where he died.

Ibn-i-Abbas رَضِيَ اللهُ تعلـــي عَنْهُ reports that when Hazrat Ali became caliph he sent Hasan and Hussain away from his presence, this because Hasan and Husain bore close resemblance to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, physically and morally, and because of this Hazrat Ali رَضِيَ اللهُ تعلـــي عَنْهُ respected them greatly and did not refuse them anything. He was afraid that if in matters of governance they made a recommendation for something, he could not refuse them. People wanted very much to come to him and the governors and the nobility from the surrounding areas sent them gifts and precious things. Hazrat Ali رَضِيَ اللهُ تعلـــي عَنْهُ ground barley flour for a week which he deposited in a pumpkin whose mouth he kept sealed. Sometimes he took some flour from it and baked a cake with which he broke fast, and at times he took a handful of flour from it at iftar, delivered it into his mouth and sealed the container again. He wore clothes with patches stitched on it, and he wore shoes made from the bark of palm tree.

They asked him: "O Amir al-Mumineen! Why do you seal the pumpkin?" He said, "I fear lest my sons, Hasan and Husain, should put in eatables".

Once, one of the Arabian rulers came to see Hasan. He arrived after the evening prayer. The farz prayer had been performed, and the people had dispersed. The man came into the mosque to say the farz prayer. Hazrat Ali رَضِيَ اللهُ تعلـــي عَنْهُ was sitting down, with the pumpkin in front of him, and

was breaking fast with the barley flour. When that man had said his prayer, Hazrat Ali called him to himself and offered him a handful of flour.

The man deposited the flour in his turban. He did not know Hazrat Ali. When he went to Hasan, various kinds of dishes were placed in front of him. The man took from that food a little, and said: "There is a poor man in the mosque who is hungry and is eating barley flour. I took pity on him. May I with your permission take this food to him?" When Hasan heard this he burst into tears and said: "That poor man whom you saw is the present caliph, Amir al-Mumineen, and this is the style he has adopted for himself".

We have this from Ibn-i-Abbas رَضِيَ اللهُ تعلـــى عَنْهُ himself:

لقد رقعت مرقعتی هٰذا حتی استحییت من راقعها، ما لعلی وزینة الدنیا۔ کیف افرح بلذة تفنیٰ و نعیم لا یبقیٰ و کیف اشبع وحول الحجاز بطون غرثیٰ و کیف ارضیٰ بان اسمی امیر المؤمنین ولا اشارکهم فی خشونة العیش وشدائد الضر والبلویٰ

"I entered the mosque on Friday and saw Hazrat Ali رَضِيَ اللهُ تعلـــى عَنْهُ giving sermon from the pulpit. He wore a garment full of patches, and had a sword hanging to his side by the bark of date tree which he held in hand, and he was saying, I have had so many patches sewn on this old garment that I feel ashamed before the man who has done this. What has Ali got to do with life's adornings? How can I remain contented with that pleasure which will end in so short a time? Or with that wealth which will not last? And how can I eat to my heart's content when people in Hijaz remain hungry? Or how can I stay contented with the fact that men call me Amir al-Mumineen, while I do not

share in the misfortunes that the believers face in life, and do not stick by them in their hunger and adversity? Ibn-i-Abbas says that the people wept piteously and that he also cried.

Ibn-i- Abbas رَضي الله تعلـــي عَنهُ said, "What if you put on a new suit of clothes?"

ان الله اخذ العهد على ولاة الامر ان يكونوا فى زى ادنىٰ اهل الرعيّة ليقتدى بهم الاقوياء ولا يتاسف الضعفاء

He said, "God has urged those who rule Muslims that they should dress and eat as the very ordinary men do among their subjects so that it may be that the rich lead their life emulating their style, and so that the weak and needy do not feel depressed because of their poverty."

It is said that Abu Imam al-Bahili was deputed to Basra as the ruler. After some time he enquired of a native of Basra about Abu Imama. He said that he had seen him at a banquet. He wrote to him: "O Haneef! I have come to know that you participate in feasts arranged by the people of Basra, and they place before you varied dishes. He who attends the invitation of those people who invite rich people with ceremony cannot tell right from wrong". Thereafter he ousted him from office.

Abu Hurraiah رَضي الله علـيت عَنهُ reported that on one Eid day some weak and poor people collected at the door of Ali's house. Hazrat Ali came out, and ordered Abu Musa رَضي الله تعلـــي عَنهُ to open the door of the treasury, and gave away three hundred thousand dirhams among the poor and needy. Then he went to Eidgah where he said prayer. When he returned home, we were

with him. At home there were some loaves of barley bread baked without oil. I said, "If you had just asked me to buy bread worth one dirham out of the amount it would not have mattered much". He said, "O Abu Hurairah رضي الله عنهُ تعلـــي! Do you wish to see me humiliated among people gathered on the Day of Judgment? And do you wish to brand Ali's forehead with the mark of dishonesty? By God! There is no greater feast for Ali than protection against humiliation on the Day of Judgment".

It is said that Omer bin Abdul Aziz رضي الله عنهُ تعلـــي had inherited a large fortune from his father. And in days of youth he lived in great luxury. When he became caliph, he issued an order whereby all orphans and poor people of Baghdad were made to assemble and then he distributed all his wealth among them. Then he enquired of the officers of the city: "What are the wages which a labourer earns in Baghdad?" Then said, "Four dirhams". He said, "Pay me from the treasury four dirhams a day by way of wages for the upkeep of my family so that I concentrate on the affairs of them believers".

It is said that he had nineteen sons. When he passed away there was nothing in his house except a volume of the Quran and a sword. One of his relatives stood up and said, "O Amir al-Mumineen, you have done what no one else has done". He said: "What have I done?" He said, "You gave away your wealth, and have left your children behind in adversity". He said, "I could not have offered to my sons that livelihood which belonged to others. After I am gone, my sons will be either pious or impious. If they are pious, God is not unmindful of His righteous devotees. And if they turn out to be

impious, they will be enemies of God, and why should I feel sorry for the enemies of God?"

It said that he wrote a letter to Hazrat Hasan Basari wherein he asked him to familiarize him with Hazrat Omer Khittab رَضِيَ اللهُ تَعَالَى عَنْهُ as it was his desire to follow his footsteps. The Sheikh wrote back: "You do not belong to Umar's age nor are your men like those of Umar. But if in this age you are like Umar among your people, and do what Umar did, you will be one better than Umar".

O dear! You may have come to know from what I have said as to how the prophets and the first four caliphs led their lives during their rule, and how hard they were upon themselves despite their authority and kingship and their possessions of treasure houses, and how they bore life's or deals and yet lived on. And they were ever struggling to administer justice among their people and to treat them with kindness and love. Yet they were not secure against the hazards of rulership. Therefore, know this that presiding over the believers is a great, stupendous task, and taking over governance is a serious matter. And if the ruler follows the path of justice and kindness and endeavours to establish the parameters of the shariah and carries into effect religious regulations he is then, upon earth God's deputy, His chosen man and his shadow. But if he renounces his pattern of kindness and justice and does not show affection to God's followers and becomes a slave to his self and its desires and neglects his duty of establishing the shariah, he is then the vicegerent of the Antichrist, the enemy of God and his Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and a deputy of Satan. Only he wins the race in the field of eternal bliss who acquits himself of his kingly duties with justice and reflection and who knows where he has come

from, and where he has to go, and what is his life purpose. Therefore the Scripture and the sunnah should make it clear to him that whoever is in this world is but a traveller, and the stages of his travel are limited.

The first stage is his fathers loins; the second, his mother's uterus; the third, earthly surroundings; the fourth, the grave; the fifth, the spot where he will stand on the Day of Reckoning; the sixth, Heaven or Hell. Each one attains in this world itself heavenly bliss or misfortune of damnation, even as the steed of life is ever in motion in that stage. And a man does not know that each breath is a step, each day a plain, each month a mile, and each year a league. Hence with each breath that a man takes, he destroys one brick of the house of his life, and each step takes him nearer to his death. So as a matter of fact the world is like a bridge across the way to eternal life, and it is an inn constructed in the way of the desert which culminates in the Day of Resurrection! And a sane man is he who does not engage in building a house on the bridge nor feel attracted to it. And he who takes from this earthly inn provision for his travel across the desert leading to Resurrection without getting fascinated by its trappings and who considers poison anything beyond his need, and who is convinced that tomorrow all sovereigns of the world will be full of remorse and will be lamenting — would that the earthly treasures had been but base earth and not filled with gold and silver!

It is said that when Umar bin Aas رَضِيَ اللهُ تعلـــى عَنْهُ became king of Egypt, his son, Abdullah, who was one among pious men, left his father and busied himself in devotion. When Umar bin Aas was about to die, he called his son and said: "O Abdullah! Lift this chest. It is filled with gold". Abdullah

said, "I have no need of it". Umar bin Aas رَضِيَ اللهُ تَعَالٰى عَنْهُ cried and said, "I wish this chest were filled with earth!"

Having come to know from this introduction of the hazards attending kingship and government, know this that there are some conditions involved in rulership without which state administration either in the domain of religion or in the worldly affairs cannot be carried out. The subjects of a country have certain claims on their king without whose discharge the ruler cannot redeem himself from eternal punishment. All this will be stated briefly in this chapter and each condition will be dealt with.

There are ten conditions in rulership.

First condition: When some incident occurs, the ruler should treat himself as though he were one among the subjects, and consider someone else as his ruler. In that situation if there is a command from another he does not think appropriate for himself, similarly he will not consider his own command as appropriate for another. And what he does not like for himself that he will not like for any other believer.

Second condition: He will deem it the best kind of worship to fulfil requirements of the Muslims, since a tradition of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says,

ادخال السرور فی قلب المؤمن یوازی اعمال الثقلین

"To give joy to a believer is as good as being loyal to all jinn and humans". Therefore an obligation for a Muslim ruler is to look out for the

needy, and when he knows that there is at his gate a believer in need he should not engage in any kind of devotion until he has fulfiled his need. And he should not desist from fulfiling the Muslims' requirements for his personal comforts.

Third condition: In matters of eating and dressing he should follow the pattern of the first four caliphs, and should not habituate himself to delicious food and gorgeous clothes. It is said that the day Hazrat Ali became caliph he went into the market-place and bought himself a shirt worth three dirhams whose sleeves and hem, too long for his arms and ankles, were scissored off. He was asked why he did so. He said: "To do this is to be nearer pueity, ore worthy of courtesy, and more decent as far as the following of the believers goes".

Fourth condition: He should speak softly while giving a command, and not be unnecessarily exacting and annoyed listening to argument and proof, and not feel ashamed of having a word with the infirm and weak and poor. It is said that during the reign of Mamun, somebody guilty of a crime had fled. His brother was brought into Mamun's presence. Mamun ordered him to bring forth his brother or else he would be killed. He said "O Ameer! If one of your officials wants to kill me, but you order him to set me free, will he release me or not? Mamun said: "Yes, he will". He said: "I bring orders from that God who has appointed you to rule the people of the world: ولا تزر وازرة وزر اخرىٰ Mamun said, "Let him go. He has presented his argument".

Fifth condition: He should not show laxity or delay in taking a decision in order to please others, and should not think it lawful to violate the shariah in order to please everybody. And he should be aware that presiding over administration is characterized by the fact that always half the population is not pleased with the ruler, as either of the contending parties cannot be pleased through the right decision. And it is not possible for a just ruler to seek the pleasure of all men. When the decision of the ruler is selfless and unalloyed and in the taking of his decision him aim is to seek God's pleasure, and when he does not fear the displeasure of others, he enjoys the pleasure of God and makes people be pleased with it. The Prophet صلّى اللهُ عليه وسلّم said,

من طلب رضاء الله بسخط الناس رضى الله عنه وارضى الناس عنه

Sixth condition: He should not be unmindful of the dangers besetting his government and country, and should know that administration and position is an instrument by which one can achieve eternal salvation and good reputation or everlasting misfortune and infamy and misery. And most earthly kings were such that they were fascinated by defiled earthly riches and who undermined their faith in pursuit of carnal pleasure and who ruined their faith in order to maintain their respect ..... Therefore, today when he wields authority he should make sure that his earthly riches do not become a cause of his hardship, hereafter and that he should walk the right and just path with determination. According to a tradition each day a just ruler's justice is weighed against the loyalty of his subjects and both weigh equal. Therefore he should make sure that he does not deprive himself of this blessing.

Seventh condition: He should incline to the company of pious men and religious scholars although such men have become rare in the present time, especially in this land. If by the blessing of God he chances upon them, he should be eager to meet and consider their advice precious. And he should avoid the company of ignorant men with the qualities of Antichrist and of evil-doers in the garb of righteous men who in this age appear before men as learned and wise men and who pray for every avaricious tyrant and praise them in order to satisfy their greed for wealth and property. Such men cause a setback to the faith, although they resemble scholarly and wise men. It is said that Harun al Rashid summoned Shafiq Balakhi and said to him: "Give me some advice". Shafiq said, "O Amir al-Mumineen! God has an inn which is called Hell, and he has made you the gatekeeper of that inn. And he has given you three things by which you can protect men from Hell: wealth and sword and whip. With wealth you should stop men's starvation so that owing to need they do not adopt dubious methods; and with the sword you should obliterate the very basis of oppressors; and with the whip, you should punish evil-doers. If you do this, you will redeem yourself as also others. And if you act contrary to this, you will go to Hell before everybody else".

Eighth condition: He should not strike terror in men's hearts through force and pride; he should rather endear himself to his subjects by treating weak men and subordinates with justice, affection and kindness. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

خير ائمتكم الذين يحبونكم و تحبونهم، و شر ائمتكم الذين يبغضونكم وتبغضونكم

"Your best rulers are those who are friendly with you and with whom you too are friendly, while your worst rulers are those who are hostile to you, and you too are hostile to them".

Ninth condition: He should no be unmindful of his administrators perfidy and oppressive measures used by his officials. And he should not impose wolfish officers on defenceless subjects. And when the treason and oppression of one comes to his notice, he should be given condign punishment so that others take a lesson from him. He ought not to resort to laxity in administrative matters. He should reform the officials through counsel and warning.

The tenth condition is that of wisdom and understanding. It is the duty of a ruler to go into details as to why untoward incidents took place, and he should reflect on the occurrence of incidents and determine the nature of each decision in the light of reason and contemplate with absolute acumen matters allied to his decision and its results. If the matter on hand is clear it should be sorted out in the light of the shariah, and if it is complex he should go to the bottom of it with reason and understanding. In this matter he should nor rely on those who relate the incident, since occurrences are an unending process and their aspects also unending. That is why the finite cannot solve the infinite.

According to a tradition, two women claimed a child before Hazrat Suleiman but each failed to prove her point. Hazrat Suleiman ordered that the child be cut into two parts with a sword and each woman be given a part. When the sword was drawn one of the women became agitated and started

crying and said: "Please do not kill the child. I withdraw my claim". And the other woman was absolutely unfazed. Hazrat Suleiman ordered that the child be given over to the first woman. God has made sovereignty conditional on the inference and investigation of facts, which is the product of right comprehension and understanding. And he has said:

ولو ردوه الى الرسول والى اولى الامر منهم لعلمه الذين يستنبتونه منهم

"Since it is the prime duty of a governor or king to maintain contact with people and interact with them, it is incumbent on them to understand their conditions with sagacity. Sagacity is of two kinds:

Religious sagacity implies the light of belief which removes the veils of ignorance and forgetfulness with sheer vision in order that the self is cleansed of undesirable impulses and the heart of vicious tendencies so that the true believer is lit up by divine light — nay, God will Himself become the strength of hearing and seeing for the favourite believer.

ان الله لا يخفىٰ عليه شيء في الارض ولا في السماء

And it is the way with the phoenixes of Qaf and the nature of the eagles of the Realm of oneness. And the Royal Court is so elevated that not every unfortunate man extended hands of longing can touch its holy dome, and the highway of that blissfulness is so lofty that the worn out body of each deviant traveller cannot hope to go even near it.

The other sagacity is of the nature of wisdom, which the wise have achieved through their experience and have experienced it through their

observant self with proof. The attainment of this type of sagacity is within everybody's reach. In this regard the signs and characteristics of man's nature which are understood in proportion to his trenchant intellect according to the sayings of the intellectual, will be stated thus:

O dear! Know this that wise sages have said in their speech that excessive whiteness of the eyes with shades of blue and green is an indication of shamelessness, sternness dishonesty, impiety and mental dullness, and if with these signs the person has a small chin and is thinly-bearded, has sharp eyes, a broad forehead and has thick hair, then according to wise men one should stay farther away from him than from the poisonous python.

Wise men have said that hair of moderate growth is a sign of courage and a healthy mind, while soft hair that of timidity and lack of intelligence. A dense growth of hair on shoulders and neck is a sign of foolishness. Luxuriant hair on chest and abdomen is a token of desultoriness of mind, stupidity and cruelty. Hair with yellow colour is symptomatic of foolishness, coercion and quick temper. Bblack hair tells the tale of wisdom and trustworthiness while moderate hair with a shade in between red and black is a sign of temperate qualities.

Wise men have said that a broad forehead without lines and furrows indicates hostitlity and boastfulness, while a narrow and thin forehead suggests meanness, stinginess and weakness. A medium forehead with forked lines is indicative of truthfulness, affection, wisdom, knowledge sobriety, resourcefulness and understanding.

Large ears indicate memory and good grasp. A man with such ears is invariably sharp-witted. Small ears signify stupidity and thievery, while medium-sized ears are a sign of good grasp.

Large bushy eyebrows mean abrasiveness of tone. Eyebrows extended to temples indicate a bragging nature and arrogance. Dark eyebrows moderate in smallness and length indicate wisdom and honesty.

The worst kind of eyes are blue. Sharp, large eyes reflect jealousy, dishonesty and laziness. Dry, slow, moving eyes suggest lack of wisdom and dullness of mind. Fast-roving eyes with sharpness suggest hypocrisy and thievery. Red eyes suggest bravery and boldness. Pale dots around eye-sockets indicate evil and nuisance. Eyes that are average in terms of largeness, smallness, darkness, redness and paleness, reddish blue — are reflective of perceptiveness, comprehension, sincerity, honesty and affection.

A thin nose suggests mildness and sycophancy, while a nose with a tilt suggests courage. A broad nose signifies lasciviousness. Dilated nostrils indicate jealousy. Thickness of the middle part of a nose and broadness of its point suggests garrulousness and a tendency for lying. If a nose is average in terms of thickness, thinness, length and width, it speaks of wisdom and intelligence.

A wide mouth suggests bravery. Thickness of lips speaks of foolishness. Average lips with redness suggest right thinking. Irregular and uneven teeth suggest hypocrisy, cunning and dishonesty, while broad and even teeth indicate justness, trustworthiness and resourcefulness.

Prominent, plump cheeks reflect irrationality and harsh behaviour. If there is no illness, thinness and paleness of cheeks signifies evil nature and evil-doing, but cheeks in between these two types suggest moderateness.

A loud voice means boldness while a low voice means mistrust and anxiety. A temperate voice speaks of mental, acuity, intelligence and ingenuity. A nasal voice suggests stupidly, conceit and lack of intelligence. Dignity in speech and in standing and sitting, grasping the import of speech and appropriate gesticulations while speaking — all suggest intelligence and ingenuity.

A short neck is evidence of hypocrisy and malice. A long thin neck shows cowardice and foolishness. A thick neck shows ignorance, lack of wisdom, cowardice and gluttony. An average neck shows sincerity and justness.

A paunch indicates unreasonableness, ignorance and cowardice, while a soft, thin belly and an average chest is reflective of sound opinion and clarity of vision.

Broad shoulders and a broad back show bravery and a feeble intellect, while their thinness is evidence of immoral conduct, ill-character and deviation from religion.

A palm and fingers show proficiency in work and art and resourcefulness in action.

Thickness of calves shows ignorance and sternness.

That much of philosophical sagacity for a wise man necessary to know men.

The rights of subjects are of two kinds and subjects are of no more than two categories, they are either believers or non believers. Therefore their rights are separate depending, upon their infidelity or belief. Muslim subjects have twenty claims on their governors and kings whose fulfilment is compulsory for them

First right: All Muslims should be treated with humility. Authority or kingship be treated with humility Authority or kinship does not warrant arrogant behaviour towards any Muslim. Be it known that God considers them His enemies who are proud and who do coercion. The Prophet صلّى اللهُ عليه وسلّم said:

ان الله عزوجل اوحى الى ان تواضعوا حتى لا يفخر احد على احد

"Indeed, God sent me the revelation which said, 'Tell this to your followers that they should observe humility, with none showing glory or superiority over others'". A tradition says:

لا يدخل الجنة من كان فى قلبه مثقال ذرة من الكبر

"The Prophet صلّى اللهُ عليه وسلّم said, He who has even a touch of pride will not enter Paradise".

Second right: Do not lend your ears to who carry tales, as that results in mischief and remorsefulness, especially to those who commit acts of impiety

and who are selfish. A greedy man causes grief to entire community for just one morsel of food and a man of jealousy regards all good qualities as defects.

قال الله تعلى ان جائكم فاسق بنبا فتبينوا

Philosophers have said,

من نقل اليک نقل عنک

"He who mentions other's shortcomings to you will indeed mention yours to others". It is said that a man spoke ill of a Muslim in presence of Hazrat Ali. Hazrat Ali said: "We will call you to account for this. If you have spoken the truth we will regard you as an enemy for backbiting, and if you have lied, we will punish you. And if you repent, we will pardon you".

He said, "O Amir al-Mumineen! I am sorry". Muhammad bin Kab Qarazi was asked: "Of kings' traits which one is condemnable?" He said, "Talking too much, revealing the country's secrets to others and lending ears to everybody".

The third right is that when he is angry with a Muslim at a lapse of his where it is possible to pardon him, he should not delay in pardoning him for more than three days but if the lapse is such that it has caused a harm to the religion, then he may send him away for life which would only be reasonable, but in earth matters it is better to pardon him.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

من اقال مسلما عشرته اقاله الله يوم القيامة

"On the Day of Resurrection, God will forgive the sins of one who excuses the sin of a fellow-believer".

A tradition says:

اوحى الله تعلى الى يوسف عليه السلام يا يوسف! بعفوك على اخوتك رفعت ذكرك

"God sent revelation to Hazrat Yusuf, 'O Yusuf! You forgave your brothers, and we have exalted you'".

The fourth right is that he should make justice and kindness common for all, and in spreading favour he should not distinguish between the merited and the unmerited, for a king is God's shadow. Just as God's grace comprehends both believers and non-believers, similarly a ruler's beneficence should take care of the virtuous and the unvirtuous.

Husain ibni Ali reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

راس العقل بعد الدين التودد الى الناس واصتناع المعروف الى كل بر و فاجر

"Next to faith, the best kind of wisdom is to establish friendship with men and to do good to each one, whether good or bad".

The fifth right is that he should not have lascivious desires on Muslim women because he derives might and superiority from his authority, and

should not enter the houses of his subjects without their permission. Notwithstanding his exalted position and prophethood, the Prophet صلى الله عليه وسلم would call three times before entering houses of Muslims. If the permission came, he would enter, and if not, he would return but would not get angry. Hazrat Abu Hurairah reported that the Prophet صلى الله عليه وسلم said:

الاستئذان ثلاثة : فالاولى يستنصتون، والثانية يستصلحون، والثالثة ياذنون او يردون

"Permission should be asked three times — the first time they will hear the request, the second time they ready themselves and tidy up the place, the third time considering the advisability, they will say 'yes' or 'no'".

The sixth duty is that considering the status of the people, they will take into consideration their position and degree while dealing with their affairs and while addressing them. He should not expect of lowly and shady characters fine speeches, nor hope to hear from illiterate pedestrians eloquent talk, nor even seek from inhabitants of hills and deserts etiquette characteristic of the elitist class. He should dispose of everybody's affair in view of that man's situation, and appreciate the limitations of each class according to its position, and refrain from knitting his brow for having to face anybody. According to a tradition Hazrat Dawood prayed saying: "My God! What should I do so that men consider me their friend while at the same time I am not deprived of your favour". God sent the revelation:

خالق الناس باخلاقهم واحسن بينى وبينک

"Live your life with others with their calibre in mind, and what exists between you and Me, safeguard it well".

The seventh duty is that at meetings and at places where people gather together, he should show respect to elders, especially those who are pious, and he should treat children with affection. The Prophet صلى الله عليه وسلم said:

ليس منا من لم يوقر كبيرنا ولم يرحم صغيرنا

"He is not one among us who does not respect the old among mu *ummah*, and does not show mercy to children among my *ummah*". And it is reported:

ما اكرم شاب شيخا من اجل سنة الا قيض الله عند سنته من يكرمه

"There is not one young man showing respect to an old man but is respected at the attainment of old age by one appointed for the purpose by the Almighty". This saying points to the fact that invariably he who respects the old lives a ripe age.

The eighth duty is that when he makes a commitment with a Muslim, he fulfils it, and going back on it he regards as unethical. The Prophet صلى الله عليه وسلم said:

العدة دين

"A believer's promise is a compulsory debt". Further, he said:

أية المنافق ثلاث: اذا حدث كذب، واذا وعد اخلف، واذا امن خان

"A hypocrite is identified by three things: when he speaks, he lies; when he makes a promise, he does not keep it; and when he is made a trustee, he commits misappropriation".

ان ذالقرنين اعطى ما اعطى بثلاث خصال انه كان اذا تكلم صدق، واذا وعد وفى ولم يحزن شيئا بغد

Tradition has it that Zulqarnain attained sovereignty by dint of three virtues. One, when he spoke, he spoke the truth. Two, when he made a promise, he never violated it. And three, when money was delivered to him, he spent it immediately and never deferred spending it nor did he send at to the treasury.

The ninth duty is this that when he issues a command, he does not do so with harshness, but is affable to all, low and high. He speaks softly with the weak and the invalid, since the Prophet صلى الله عليه وسلم said:

ان فى الجنة لغرفا يرى بطونها من ظهورها ـ قيل :لمن هى يا رسول الله ؟ فقال : لمن طيب الكلام واطعم الطعام وصلى بالليل والناس نيام

"In Paradise are mansions which are made of diamonds. They are so very clean that they are transparent". "Who are they meant for, O Prophet صلى الله عليه وسلم of God? they asked. He said: "They are for those who speak politely to the devotees of God, who feed the hungry, and pray by night while others have gone to sleep!"

The tenth duty is that he observes justice while holding office in administration. He should be keen to administer justice to others as he would seek justice for himself from others. And he should treat Muslims as he would like them to treat himself.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

من سره ان يزحزح عن النار ويدخل الجنة فلتات الى الناس ما يحب ان يوتى اليه

"He who wishes for deliverance from the fire of Hell and desires the privilege of living in Paradise should give others the same treatment that he would seek from them for himself".

The eleventh duty is that he should consider it obligatory to bring about reconcilement between men in dispute, and should never delay in removing hostility among Muslims, and while the animosity is obvious, he should not resort to bestiality in giving his verdict, for that would lead to mutual jealousy and animus as also to disaster. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الا اخبر كم بافضل من درجة الصيام والصلاة والصدقة؟ قالوا: بلى يا رسول الله، قال: اصلاح ذات البنين

"Shall I intimate to you about that deed which is better than fasting, prayer and charity?" They said: "Yes, O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God!" He said, "Healing, the breach between two Muslims'".

The twelfth duty is that he should not try to expose the sinful acts of Muslims, nor should he harass his poor subjects for every lapse they commit.

Rather he should, as far as he can, gloss over others' lapses and cover up their failings, for the Prophet صلّى اللهُ عليهِ وسلّمَ said:

من ستر مسلما ستره الله فى الدنيا والأخرة

"God will cover up his sins in the world and in the hereafter who conceals the defects and sins of a Muslim". It is said that one night, as Hazrat Umar was making a round in the streets of Medina, there came from a house the sound of singing. He climbed up the wall of the house and looked inside. He saw a man in the company of a strange woman with wine in front of them. He said: "O enemy of God! Did you think the mighty God would not put you to shame?" The man said: "O Amirul Mumineen! Do not act in haste. If I am guilty of one sin, you have committed three sins". He said: "How come?" He said: "God says, do not pry. And you have pried. And He says, Enter houses through doors. And you have scaled the wall of the house. Also, He says, Do not enter houses of strangers until you have sought the permission. And you came in without permission". Hazrat Umar said: "You are right. If I pardon you, will you repent of what you are doing?" He said: "Yes". Hazrat Umar pardoned him.

The thirteenth duty is that if he is himself guilty of sensuality, he should not incite others to commit sin, and should refrain from accusation in order to keep himself off suspicion. And if by accident he gets involved in sinfulness, he ought to keep it concealed because in matters of piety and misdeeds, common people follow their governors and kings. If they see their governor treading the path of virtue, all incline to virtue, and the reward thereof is

credited to the governor's account. And if he commits evil deeds and misdemeanour, then all succumb to sinfulness, evil and atrocious deeds, all of which are credited into his account. The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said:

من سن سنة حسنة فله اجرها واجر من عمل بها ، من سن سنة سيئة فله وزرها ووزر من عمل بها

"He who lays the foundation of one good tradition will get the reward for it, while he who lays the foundation of a bad tradition will get the punishment for it and whoever follows that tradition, his punishment will be recorded in his account".

The fourteenth duty is that if a Muslim's need might find its fulfilment just by a single word put in by the governor, he should speak for him and not ignore the matter. One of the unique features of an administration is that significant matters are worked out by a single gesture from the administrator. A ruler should take advantage of such blessed moments. The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said:

ما من صدقة افضل من صدقة اللسان قيل : و كيف ذلك ؟ قال : الشفاعة تحقن بها الدماء وتجر بها المنفعة الى الآخر ويدفع بها المكروه عن الآخر

"No charity is better than that of word of mouth". They said, "What word is that?" He said, "That word is a word of commendation which saves a life and is of benefit to others and prevents others from sinning".

The fifteenth duty is that he should give priority to the party of the poor and the weak over those who are mighty ad affluent. And he should often keep the company of saints and men of God, and should once a day illumine his heart by the preaching and counsel of the pious, as office and interaction with people darkens the heart, as also the contact with the affluent and men of the world. When these two kinds of darkness strike root in the heart, faith is exposed to danger which fact results in eternal slavery and despair, as God says:

كلا بل ران على قلوبهم ما كانوا يكسبون

"The cause of the eternal torment in which these miserable people are involved is that darkness which has blackened their hearts as a result of their fondness for the life of dereliction, and of their company of the negligent and the unlettered. And the tenacity with which they hang on to them has weakened the capacity of their faith, and the blind following of customs and habits has blinded their inner eye". It was but natural that they were spurned in the life hereafter and thus were made to join the fold of the deprived, reprobates and the greedy, and those who did not attain divine vision and who were kept from the bliss of eternal life. That is why the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God said: "Do not sit with the dead". They said, "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God? Who are the dead?" He said, "The rich!"

ایاکم ومجالسة الموتی۔ قیل: ومن الموتی یا رسول الله؟ قال: الاغنیاء

According to a tradition when Suleiman, the son of Dawood, got up from his throne, he went into mosque and looked around for poor men, and if he saw one, he went over and sat with him and said: "A poor man has joined another poor man".

The sixteenth duty is that he should not be unmindful of people facing starvation, and should not be remiss about finding a way out of starvation afflicting the weak, the disabled and the helpless. And he should share with orphans their grief and provide them with comfort, and he should fear the Day of Reckoning when, property, wealth and authority will not help, and all the deserving will demand from their ruler their due which he can pay them now.

Hazrat Abu Hurrairah reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

يوئتى بالعبد يوم القيامة فيقول الله تعلى :استطعمتک فى الدنيا فلم تطعمنى واستكسيتک فلم تكسنى ـ فيقول : كيف ذاليک يا رب؟ فيقول :فلان كان فى جوار ک جائعا وفلان عاريا فلم تعد عليهم من فضلک فوعذتى وجلالى لامنعنک اليوم من فضلى كما منعتهم

"On the Day of Judgment a man will be produced before God and God will say to him, 'O my believer, while you were in the world, I asked you to give me food and clothing but you did not give me these'. He will say, 'O God! How is that possible?' God will say, 'Such and such a man in your neighbourhood was hungry, and such and such a man was naked, but you did not care, nor did you see to their needs. We swear by Our honour and might that today We will deprive you as you deprived them'".

The seventeenth duty is that he should make secure roadways for Muslims against the threat of bandits and thieves by creating awe through caution and punitive measures and if somebody harms a Muslim and subjects him to his oppression, he should be made into an example for others by taking stern action against him. If there is a spot of danger in the country in need of repairs, it should be repaired, and if that is not possible, guards be posted there. It is stated in an earlier text:

ایما وال اهتمه (؟) امن طرقات المسلمین بدفع الردی ورفع الاذی نام و سیفه یستغفرله، ومن لم یفعل لعنه سیفه

"The ruler who makes roadways along which Muslims pass free of theft and evil-doing, has his sword seeking forgiveness for him while he is in sleep. And the ruler who is unmindful of this duty and who shirks work needed in this regard, has his sword, that is, his style of administration and governance – the secrets of rulership – curse him".

It is said that Hazrat Umar called Abu Zarr and said to him: "O Abu Zarr! What have you to say about me and about people calling me Khaleefa?" Abu Zarr said: "If a lamb gets destroyed on the banks of the Euphrates without your getting to know of it, you cannot be called the Khaleefa".

The eighteenth duty is that wherever in the kingdom there is need for a bridge and an inn, all possible effort be made to construct these public places and that the matter be not ignored. According to a tradition,

من بنی قنطرة لیسهل عبور المسلمین سهل الله جوازه علی الصراط

"God will make his passage on the *sirat* easy who builds a bridge in the way so that Muslims pass it with convenience".

The nineteenth duty is that for each area inhabited by Muslims, a mosque be constructed for which an *imam* and a *muezzin* be appointed with means of their livelihood so that they can observe with convenience the time for prayers, which will be possible if they do not have to look for their nourishment elsewhere. The Prophet صلّى اللهُ عليهِ وسلّمَ said:

من بنى مسجدا لله، بنى الله له فى الجنة

"God builds him a house in Paradise who builds Him a mosque".

The twentieth duty is that he should not give up issuing orders for fulfilment of assignments and forbidding things which violate the *sharî'ah* and should not keep himself from counselling others in the light of the religion. And he should order the subjects in his kingdom to obey God and also keep them from sin, and caution them sternly against doing what is unlawful and against the *sharî'ah*. The Prophet صلّى اللهُ عليهِ وسلّمَ said:

من راى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه ـ فان لم يستطع فبقلبه ليس وراء ذالك الاسلام

"He who discovers a man opposed to the *sharî'ah* should prevent him by his hand, that is, by punishment and sword, and doing so is enjoined upon rulers and kings. If he cannot stop him by hand, then he should do so by word of mouth, and this is the duty of learned people. And if he cannot be stopped by word of mouth, then he should be considered an enemy in the heart, and

this is the duty of common people who are weak". Then he said: "Islam is of no advantage to one who capable of stopping such a man by hand and tongue, does not regard him as an enemy in the heart".

Hazrat Abu Hurairah reported that the Prophet صلى الله عليه وسلم said:

الدين النصيحة، ثلاث مرات ـ قيل: لمن يا رسول الله ؟ لله ولكتابه و لائمة المسلمين وعامتهم

"Religion is advice". They said, "Who deserves advice, O Prophet صلى الله عليه وسلم of God?" He said, "Advice is for the obedience of God, and for the obedience of the Book of God. First, advice is for rulers and kings, and secondly, for common people'".

A tradition says:

ما من عبد يسترعيه الله رعية فلم يحفظها بنصيحة الا يجد رائحة الجنة

"There is no man appointed by God ruler over people who does not command them to obey God, and does not strive after their economic welfare but will not be able to smell the scent of Paradise".

All these rights belong to Muslims but for non-believers and those who pay tribute, there are different rules, which have to be carried out and these are recorded in the contract made by Hazrat Umar and are decided upon with Zoroastrians and those with heavenly books, and it is on these conditions that those who pay tribute are given protection. It is enjoined upon the ruler and governor of each country to make those paying tribute in his country follow

those conditions, and he should make the safety of their fulfilment of those conditions. These conditions are twenty in number:

Condition One: They will not construct a new temple, church, shrine or a house for idols in that country which is governed by a Muslim ruler.

Condition Two: When such places of worship fall to ruin, these should not be re-built.

Condition Three: Muslim travellers be disallowed to lodge in churches and temples.

Condition Four: They should desist from providing food to a Muslim for three days, should one have to stay n their house.

Condition Five: They should not act as spies in a Muslim country and should not provide space to spies in their houses.

Condition Six: If their relatives incline to Islam, they should not stop them.

Condition Seven: They should respect Muslims.

Condition Eight: If they are sitting at a gathering, they should vacate their place to Muslims entering.

Condition Nine: They should not dress up like Muslims.

Condition Ten: They should not adopt for themselves Muslim names.

Condition Eleven: They should not ride horses with saddles and reins.

Condition Twelve: They should not move about with sword and bow and arrow.

Condition Thirteen: They should not wear rings with precious stones and those fitted with signets.

Condition Fourteen: They should not sell wine nor offer it publicly.

Condition Fifteen: They should not give up wearing dresses of pre-Islamic times which they have so that a distinction is maintained between them and Muslims.

Condition Sixteen: They should not display traditions and rites of non-Muslims among Muslims.

Condition Seventeen: They should not build houses in Muslim neighbourhood.

Condition Eighteen: They should not carry their dead near burial places of Muslims.

Condition Nineteen: They should not raise their voice mourning their dead.

Condition Twenty: They should not buy Muslim slaves.

And at the conclusion of the contract it is written:

فان خالفوا شيئا مما شرطوه فلا ذمة لهم وقد حل للمسلمين منهم ما يحل من اهل المعاندة والشقاق

"If they violate any of these conditions, they forfeit claim to security, and their life and property are legitimate for Muslims as the life and property of non-believers engaged in action".

Peace upon him who obeys the laws!

Chapter Six

A description of the mysteries relating to the spiritual kingdom and human caliphate, and the state of spiritual politics and information regarding welfare and deterioration of the state of body and of the revolutions of kingdom of feelings, and of the mysteries of the mind.

قال الله تعلى :هو الذى جعلكم خلائف فى الارض فمن كفر فعليه كفره ولا يزيد الكافرين عند ربهم الا مقتا

Stating about His glory, God says: "It is God who made each one of you a caliph unto the kingdom of your body, and provided in the city of your being samples of whatever He created in the physical world". Therefore he who does not express gratitude for this blessing and hides the sun of religion under the blanket of misery, ignorance and forgetfulness will eventually have his infidelity boomerang upon him.

عن بن عمر رضى الله عنه قال، قال رسول الله ﷺ :الا كلكم راع و كلكم مسئول عن رعيته

Ibn-i-Umar reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Of necessity, you — each one of you — are the king of your being and each one will be called to account in respect of rights of the subjects of the kingdom of his being".

O dear! Know that man's existence is the book of creation, that is why scholars have called him a microcosm for God has put within him a specimen

of each thing He created between heaven and earth. In fact, He has lodged within his heart whatever heaven and earth could not accommodate within them. God says:

ما وسعنی ارضی ولا سمائی ووسعنی قلب عبدی المومن التقی النقی

"The mysteries of our companionship and acquaintance could not be accompanied between earth and sky and they found their place in the pious believer's pure soul". Therefore, even though apparently the kingdom of man's being is a mini-world, in reality it is a macrocosm. It is not possible to describe in detail in this little book the extent of the world of a perfect man and the hidden mysteries of the pure soul holding sway over that world. However, the objective of this chapter is to give details of similarities between the physical and spiritual worlds and also to know that just as it is not possible to administer a limited, perishable kingdom without means of communication, ministers, deputies, secretaries, judges, tehsildars, messengers, agents, guards and ombudsmen, similarly in the kingdom of human being whose prosperity is everlasting it is not possible to fulfil the obligations of governance without such ways and means.

It is imperative for one seeking eternal bliss to know all these facts and what leads in both cases to the welfare and decline of each, since, unless the ruler of the country is able to distinguish between the advice offered by a reformer and the trickery and hypocrisy of a mischief-maker, he cannot protect his country against the treason and mischief of his enemies. Therefore for purposes clarity references will be made to each kind of physical and

spiritual faculties which are helpful to the limbs of the body and which guard the soul of man, as and when occasion offers.

وفقک الله لدرک الاسرار والحقنا وایاک بالصالحین العارفین الاخیار

O dear! Know that the Almighty appointed the admirable soul, which is one of the Divine secrets, deputy of the kingdom of the terrestrial body, and in the midst of this kingdom fixed a place for the installation of that deputy. There is a difference of opinion in respect of that place between those who consider the soul as concentrated in one spot and those who in consideration of its dominant influence in prompting action or preventing it and hence do not accept the fact of its being confined to one spot in matter of its location. According to the *sharî'ah* this spot is the heart, its evidence being in the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remark:

ان الله لا ینظر الی سورکم ولا الی اعمالکم ولکن ینظر الی قلوبکم ونیاتکم

"Verily, the Almighty sees, not your actions and your appearances but looks into your hearts and their intentions". This is so because He who appoints a deputy has always his eye on the position of the deputy.

Here the heart does not mean that lump of flesh which is to the left for that lump is found in all animals. In fact, the heart implies a refined, admirable thing which is the quintessence of esoteric mysteries and is the outcome of knowledge hidden as well as disclosed, while the lump of flesh is the seat of dispensation for that refined and admirable essence. This admirable essence is born of the union between the senses and the spirit and resembles the senses,

its mother, in appearance but has affinity with the spirit, its father, with whom it is of kind.

When the soul turns its attention to the Holy Spirit it is bathed in the waves of spiritual light and is filled with the scent of divine truth and it receives divine injunctions in a proper manner. And the signs of the truth show through the limbs of the body and the actions of all the functionaries of the kingdom of the body are corrected, and when it turns to the mother, the senses, the darkness or the passions and of sensuality make murky the mirror of its capacities so much so that the mirror of its efficiency is darkened and it is deprived of the bliss of spiritual light. And it misunderstands the spiritual, the esoteric. And the repercussions of this perversion manifest themselves in the subjects of the body, which results in the decline of all functionaries, the limbs. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said:

ان فى الجسد لمضغة اذا صلحت صلح بها سائر الجسد واذا فسدت فسدبها سائر الجسد الا وهى القلب

"Indeed there is in the body a lump of flesh which when it undertakes a reform, sets right the entire body and if it is intent on ruining, the whole body goes through an entropy – and that lump is the heart".

Just as the king's realm does not run properly without good counsel of the wise minister — and the presence of a wise counsellor for a ruler is a must — similarly for the ruler of the soul is a minister in the body called the intellect that improves the ways and means which lead to eternal bliss and handles matters which ensure everlasting grace. And Almighty God has

selected for the dwelling of this enlightened minister a palace in the topmost place of the kingdom of the body which is called the brain. Since in the world of sense perception there exist five kinds of objects — those seen, heard, smelled, tasted and touched — and whatever exists between heaven and earth is not beyond these, therefore the Creator willed in His wisdom that there should be five casements in the palace of the brain so that the minister of intellect looking through these surveys the mysteries of each one of these five domains and keeps itself apprised of all that happens there. Just as in the case of earthly kings there is a person appointed in each country to keep watch over things who handles matters relating to tribute of that country, similarly the deputy of the Holy Spirit has five special supervisors each one of whom is posted as a guard to each of the five kingdoms of the physical world and is entrusted with its administration. Each of these five kingdoms is a vast domain whose production is infinite, hence each supervisor is sovereign over an infinite space, and combined consciousness which is stationed at the threshold of the brain rules over these five supervisors that pass on to him all information concerning these domains, which on receiving it, deposits it in the treasure of the thought lodged on the second floor of the mind. Memory, dwelling on the third floor of the mind, is the ruler's custodian who by means of the power of memory keeps safe whatever is deposited in the treasure of the thought from the calamity of decline and oblivion. The power of memory lodged on the fourth floor acts as the guard on duty at the gate of the court held by the intellect and the minister orders the Qazi of justice who, using his righteousness and uprightness, places it on the scales of efficiency and ingenuity and with great wisdom sets apart the genuine cash of pious actions from the base currency of impious acts and cleanses what is acceptable of the

impurity of heretical actions, and its essence he places on the salver of sincerity and then offers it to the ruler. And after this the reverned soul uses the gifts of these actions as a means of access to God and when these are accepted, the custodians of the hidden treasury who watch over actions get the delivery of these accepted gifts and deposit them in the treasury of eternal knowledge which is unknown and hidden so that on that day when neither wealth nor children will be of any use they serve as a means of the doer's salvation and success.

O dear! Each of the pious deeds performed by the believer right from when it is initiated to the time of its acceptance passes through ten of the realms, hidden as well as manifest, and while passing through each of these realms, is held by the esteemed angel ruling over that realm and takes on the colouring of that realm acquiring an attribute of a particular name. The particulars of some of these facts are as follows: When these facts enter the kingdom of the five senses – such as those of hearing, sight, taste, smell and touch – these are called the miscellanies, since each one of these five faculties comprehends the information of its own jurisdiction, none performing the function allotted to the rest. Of these faculties each is an angel of the terrestrial region, and the distinguishing mark of these angels is that each has been created to perform one specific task so that apart from it, it is unable to perform any other task. The eye, for instance, cannot do the job of the ear, nor can the ear do the job of the eye. And the divine statement وما الا له مقام معلوم points to the same fact.

And when the guards of the senses are finished with depositing the tribute of actions having delivered it to the general sensibility who keeps a vigil on them, it is called the feelings in that state. The general sensibility is so called because in participates in the comprehension of the actions performed by the five senses, and when these are deposited by the general sensibility into the treasury of the thought, they are called the imagination. And both these angels belong with those angels who live in the region between death and resurrection which is a world between the hidden and the evident. Then as the power of memory takes hold of those actions which are in the treasury of the intellect, these actions are called the protect objects and when the power of memory takes them into the presence of the minister of the intellect, these are called the *mazkurat*, and when these are held by the minister of the intellect, these are called the rational ideas, and when the justice of equity gleans the truth of these actions from untruth, these are called the *zaakiyat*. And these four angels are from the celestial region. And when these *zaakiyat* from the court of the intellect to the holy soul, these are called spirituality. Afterwards, when that spirituality goes to the angels posted at the portals of God's dwelling, it is called *mala kutiyat* and when it is deposit in the hidden treasury of Divine Unity, it is called the Mysteries. ذالک تقدیر العزیز العلیم. This ascension belongs to those actions which exist between man and God, with nobody else having any claim to them.

Of actions concerning the rights of the believers, the action sullied by oppression to others – be that a mere word or thought —is held captive in the treasury of thought which is the ethereal sky with the celestial doors shut upon

it with the result that it does not go through the process of ascension, as the Almighty says:

لا تفتح لهم ابواب السماء ولا يدخلون الجنة حتى يلج الجمل فى سم الخياط

"These are matters concerning actions".

But as for sphere, of knowledge, the matters in regard to them are different. Knowledge falls within three categories — that relating to the mundane world, that relating to celestial mysteries, and that relating to the Divine Essence and His attributes.

Of these branches of knowledge, each goes to its farthest extent. In the world of sense perception, the various apprehensions do not have an avenue to the celestial knowledge, for each learning is circumscribed within itself. And in the higher scale of celestial spheres of learning, each learning extends to the outermost limits of its known facts except for Divine Knowledge for no knowledge, low or high, can attain to the pinnacle of Divine Knowledge, and its flight ends at the court of the Almighty, because no branch of knowledge of parts and wholes of the terrestrial and the celestial worlds is untouched by the impurity of contingency, and no knowledge that is not free of inadequacies can reach the court of the Almighty. Since every scholar is confined within the level of his own knowledge, the hidden knowledge of the Almighty which is beyond the impurity of contingency endows that scholar, who is the fountainhead of that knowledge, with its own attributes and liberates it from all restraints thus raising it to the highest point of freedom and absolutism. It is said:

وما يستوى الاعمى والبصير ولا الظلمات ولا النور ولا الظل والحرور ـ قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر اولوا الباب

Hence Yahya bin Ma'z Razi said: "For those who believe in one God is the light, as for those who believe in dualism is the fire. And the light burns up quicker the monist's vices than the fire of dualism burns up the dualist's virtues.

It is stated in the Old Testament:

يا ابن أدم خلقت الاشياء لک وخلقتک لی فلا تهتک ما خلقت من اجلی فيما خلقت من اجلک

"O son of man! We created the whole world for your hospitality and we have put at your disposal things, and have created you specifically for Ourself so that sky and earth and whatever is between them serve you so that you serve at our royal court and knock at the door to Our Abode of Love and endeavour for the privilege of having access into Our presence. Therefore, you whom We have created for Ourself, should not seek what we created for you, and should not waste the essence of your life over insignificant, ephemeral wealth, and soil your sacred status with the smudge of the ungodly, and contaminate your pure soul, who is the ruler of spiritual worlds, with the stench of the carcass of earthly life, and darken the mirror of your heart with the blackness of desires, and deprive your perceptive eye of the sight of Our Beauty, and allow yourself to be hoodwinked by your wily self, and prefer the

friendship of Oour enemies and stray away in the valleys of forgetfulness but think of the fire of regret and despair.

Ka'b-ul-Ahbar states:

ان الله تعلى ذكر فى التوراة يا ابن أدم ان رضيت بما قسمت لک ارحت قلبک وبدنک وانت محمود عندى وان لم ترض بما قسمت لک سلطت عليک الدنيا حتى تركض فيها ركض الوحش فى البرية ثم وعزتى وجلالى لا تنال منها الا ما قدرت لک وانت مذموم عندى

"God says in the Old Testament: 'O son of man! If you are content with what We have decreed for you, We will open to your heart and eyes the doors of Our blessing and convenience, and will give you a position among Our favourites. If you are not satisfied with your lot We shall unleash on you time's calamities making you face lightnings of your loss and fire of your greed and making you wander like animals in the valleys of deception, and We will brand your life's forehead with the seal of repentance, loss and misfortune'. Then He said: 'By Our honour and power, of the world's pleasures you will not get, despite your endeavours, but what we have apportioned you. For the world of phenomena is an imitation of the world of spirit, and physical instincts, a reflection of intellectual tendencies, give through existential splendour, an impetus to the volition of created things, as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is informed by the Almighty: 'O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Don't you see how your God has dispersed the hierarchies of creation in the expanse of the realm of possibilities, and how He has caused the clouds of creation send down the rains over the fields of capabilities and

how He has provided an impulse to the desires of living things through the stages of reason and feeling? And if He wished, He would make all inhabitants of oblivion and by His power conceal them behind the cover of non-existence. But the Eternal wisdom willed that images of manifestation impelled by will should ever circulate in the graded alleys of the worlds of mystery and visibility.

And, now that you know that physical processes are shadows of hidden realities, then know that a shadow's characteristic is that when you follow it, no mater how hard you try, it can only touch your feet and not come under your feet. And when you turn away from it, the farther away you go from it, the more it will fall under your feet. And the statement in the sacred sayings يا دنيا اخدمی من خدمنی واتبعی من خدمک points to the same fact. God addresses the world saying: "O you world! Serve him who serves at Our sanctuary, and keep him in everlasting torment who serves you".

O dear! Know that charity and mercy are the key to the treasure of life, and in the vast expanses of existence, the reward of life that one got, and is getting and will get is due to charity and mercy.

ولو لا فضل الله علیکم ورحمته ما زکی منکم من احد ابدا

"But for the swirling ocean of Our charity and mercy, no one among you would have come into existence. And if the rains of Our mercy had not revived creation and offered you help, none would be blessed with lofty

morals, and since caliphate and kingship is the shadow of God, this special endowment — generosity and mercy — is one of the essentials of a king.

Not that you know these preliminaries, know then that earthly caliphs and kings are not without four situations, for a king or ruler is miserly unto himself and unto his subjects or else is generous to both; or he is miserly to his subjects and generous to himself; or he is generous to his subjects and miserly to himself. Among caliphs and kings only he is the best whose generosity and kindness encompasses both, while among kings the lowest and most miserly is the one who violates. God's words:

ان الله تعلى يقول انى جواد كريم ولا يجاوزنى لئيم

"Kindness and mercy are divine attributes. Therefore, he who allows himself to be flawed by miserliness, can never have intimations of Our splendour, and can never enjoy our approval". Likewise, the holy soul, caliph of the spiritual realm, is not without these four situations — knowledge and action which are two stages in addition and subtraction, are the caliph's generosity and kindness for his outward glory is his action, while the purity of his spirit is his knowledge. And the subjects of the caliph are, like the subjects of earthly kingdom, of two types: the obvious and the present. The obvious of this kingdom are of two kinds: the remote and the near. The remote obvious is the external world of phenomena, while the obvious is its body which is under its direct subjugation and through which it exercises control over the world of phenomena which is its detailed obvious. The holy soul sometimes administers laws of the spiritual realm in the region of the body, and

sometimes reads on the tabloids of the world emblems of divine mysteries and regards both as the mirror of the Absolute Beauty:

سنريهم أيٰتنا فى الأفاق وفى انفسهم حتى يتبين لهم انه الحق

"And when he raises his eyes, he rises above himself and the observation of the other and grasps the truth through truth".

You were a companion of my life

But were hidden from my eyes.

My thought brought me news of you,

When I lost myself, you became known.

My soul looked for you throughout the world

You were all the while dwelling inside me.

I was myself hidden under my veil.

In fact you had taken your abode within me.

And the subjects present are also of two kinds: One, spiritual faculties, such as the intellect and understanding, and memory and praise, and justice and instruction, foresight and shame, and truthfulness and loyalty; and, two: sensual powers such as ignorance and lack of understanding and forgetfulness, and carelessness and cruelty and foolishness and laziness, and shamelessness and falsehood and dishonesty. Those with these powers are the people of the north.

Those with spiritual powers are of two kinds: men on the right and men of the past. Men on the right are men of high station and office, while men of the past are those struck by the fire of love and are in ecstasy and vanquished by angels of zeal, whose boat of life has sunk in the river of eternity and who are rid of the shame of the contingent, and who follow divine path having vehemently discarded the other-than-God and who have extended their endeavouring hands upto the abode of the Almighty. They have shut their eyes upon the other and have destroyed spirit of skepticism in the fire of destruction. These people read nothing on the pages of creation but the name of their friend, nor do they walk in the world of phenomena on any course except in the lane of their friend. It is but natural that shame has sealed the eyes of common people — following ... preventing them from seeing any glimpse of these beloved people of God and have closed the way to the holy place of the rulers of the eternal world upon these people wandering aimlessly in the wilderness of imprudence so that none but the Almighty looks upon the beauty of these chaste persons lest the impure glances of the defiled people should eclipse the beauty of their faces.

اولیائی تحت قبابی لا یعرفهم غیری

My dear! You Know now that in respect of generosity and miserliness kings are of four kinds. You also know that the generosity and miserliness of the caliph of soul is related to knowledge and action or their lack. Now know this that the caliph is not without these four states:

The first state is that in so far as his self is concerned, he is a knower of God, and in so far as his bodily limbs are concerned, he is a performer of God's commands. And such a person is the most perfect of spiritual caliphs. Such a man is rare in any age and he who has the good fortune to have his glimpse is eternally blessed.

The second state is this: He is in neither of these two states. Such a man is in the form of a human being the Satan of the age, and he who associates with him is enmeshed in eternal degradation and humiliation.

The third state is this: His self is adorned with learning but denies the subjects of his bodily limbs the fruit of redeeming actions by making them lose sight of that fruit and does not guide them to seek the eternal blessings of the Bedouins of the kingdom and such a caliph will

يوم تشهد عليهم السنتهم وايديهم وارجلهم find himself in jeopardy at the place where he will be called to account in regard to the rights of his people, since:

ان السمع والبصر والفئواد كل اولئک كان عنه مسئولا

The fourth state is this: He counsels the subjects of his kingdom to take to the way of piety and gives them instruction but is himself devoid of the light of scholarship with the result that he lags behind the frontline of the crusaders among knowers of God. And this caliph is unkind unto himself for he allows his subjects to share in his generosity but is stingy unto himself. And for him there is despair of God's grace and shame resulting from his negligence.

From all this it is clear that the best qualities of the caliph are loyalty and generosity, whose effects shine forth in the sacred lives of prophets and saints. That is why the Prophet صلى الله عليه وسلم said:

ان بدلاء امتى لم يدخلوا الجنة بصلاة ولا صيام ولكن دخلوها بسخاوة الانفس وسلامة الصدور

"Guardians among my followers will not enter Heaven because they prayed a lot and fasted a lot but will attain to heights on account of generosity and good health of their souls".

The best kind of the caliph's generosity is seen when he will have no design against what does not lie in his jurisdiction, an will not even think, and abject servant as he is, of cultivating in him attributes which belong to God, as he is not the creator of himself, nor has he authority over what is and what is not in the scheme of things.

A thing that does not originate in itself,

To say it exists is not wisdom.

A thing that exists by the will of God

Does not exist but has a semblance of existence.

It is reported in the scripture:

ان هذا الدين ارتضيته لنفسى ولن يصلحه الا السخاء وحسن الخلق فاكرموه بهما ما استطعتم

"Verily, the sanctity of the religion which is special to Us cannot be protected but through generosity and pious character". This is so because generosity leads to love and love to friendship and friendship to nearness and nearness to meeting and union and union to spiritual solace and spiritual solace reinforces the religion. And generosity has two dimensions, and also a middle one which is the moderation in generosity, and which is finer than a hair and sharper than a sword, and not everybody knows what it is, and many affluent people exceed its limits to the extent where it become extravagance, which is condemnable and is against divine law. God Himself says:

ولا تبذر تبذيرا ان المبذرين كانوا اخوان الشياطين

"Do not exceed the limits in that offering which is not for God, for those who practise hypocrisy in generosity because of their sensual desires are brethren to Satan". The essence of generosity is to make an offering according to one's need, while miserliness is its reverse. To offer more than that is extravagance, while to offer less is close-fistedness. Both these are deplorable. Goodness lies in moderation. That is why it has been said:

توسط اذا ما شئت امرا فانه كلا طرفى قصد الامور

And the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying points to the same thing:

خير الامور او سطها

And Jabir bin Abdullah رَضِيَ اللهُ تعلـــى عَنْهُ reported:

بيننا نحن عند رسول الله ﷺ اذ جائه صبى فقال :ان امى تستكسيک درعا۔ فقال عليه السلام : من ساعة الى ساعة تظهر عد الينا فذهب الى امه فقال امه : قل ان امى تستكسيک الدرع الذى عليک ۔فدخل رسول الله ﷺ داره فنزع قميصه واعطاه وقعد عريانا فاذن بلال واقام ولم يستطع ان يخرج من العرى فنزلت قوله تعلى :ولا تجعل يدک مغلولة الى عنقک ولا تبسطها كل البسط فتقعد ملوما محسورا

"We were with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when a child came and said: 'O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! My mother wants a shirt from you'. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'Come in a while from now'. The child went away. His mother said: 'Tell him mother wants the same shirt he has on'. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went inside the house, took off his shirt, came out and gave it to him, and sat down bare. Bilal gave a cal for prayer but the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, shirtless, could not move out. Hazrat Jibreel made his appearance bringing this revelation:

ولا تجعل يدک مغلولة الى عنقک ولا تبسطها كل البسط فتقعد ملوما محسورا

'O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when there is a demand do not withhold Our bounty from the deserving and do not bind your generous hands against your neck, but do not open up your hands of bounty either to an extent where everything in it drops down all at once'. That is, you give away all that you have, and yourself live in starvation. That way you will have no time to devote to Us. You should at all events observe moderation which leads one to safety.

O dear! It is a way with God that He has appended to each earthly and heavenly blessing a misfortune, and has wrapped each comfort and joy in sorrow so that the ignorant living in a perpetual blessing do not become defiant and the arrogant and negligent do not commit disobedience living in endless prosperity, for affluence and freedom from need often lead to persecution, defiance, and disloyalty. God Himself says:

ولو بسط الله الرزق لعباده لبغوا فى الارض ، ان الانسان ليطغى ان رئاه استغنى

"If God bestowed upon His devotees sustenance for all time, all living on earth would become rebellious and defiant". In another verse He says: "Indeed man becomes disobedient and unruly when he finds that he is independent of others and he always looks upon himself as self-sufficient".

So it is that the trouble, grief and difficulty that come from the enemies is a lashby which God subdues bestial and negligent people and by which He forces the monstrous people to abandon the way of oppression and follow the path of loyalty, and He removes from the hearts of the truly pious locks of earthly love which is the root cause of misfortune. Just as not a single earthly kingdom is secure from a mischievous enemy and not one country is free of a determined trouble-maker, similarly, there is in the physical kingdom of the spiritual caliph an intent enemy and inveterate trouble – maker called greed. Just as the spiritual caliph has a minister called the intellect, a deputy called farsight, a guard named determination, a judge named justice, an observer called thought, a scribe called memory, a collector of tribute called praise, a messenger called truth, a courtier called the heart and an army called spiritual forces, similarly, the prince of greed, who fights against the spiritual caliph,

has a minister called doubt, a deputy called hypocrisy, a guard called delay, a judge called deceit, an observer called promise-breaker, a collector of tribute called avarice, a scribe called desire, messenger called falsehood, a courtier called arrogance, and an army called sensual forces. To the perceptive and the inspired, these two armies are in fact angels and devils and both these armies stationed in human life are at war from adolescence to death. And either army's endeavour is to force obedience to its ruler and to decimate the other. In the process of their victory and defeat five kinds of people are involved: the safe believers, the infidels, the promise-breaking hypocrite, the persistent rebel and inconstant libertine.

The safe-believer is, on account of God's grace, beyond warfare with the army of sensuality and greed. He is victorious over his foes in life. He has appointed his soul and intellect, who are absolute monarch and minister, present and obvious rulers over his kingdom, and has conferred victory over his spiritual powers who are God's party and guides along the path to blessing, and has vanquished the enemies of the city of self who are Satan's army and lead on to the way that takes to misfortune, and has trampled down the authority of greed, a renegade in the court of caliphate, and has established justice, knowledge, loyalty and kindness in the metropolis of the body.

ذالک فضل الله یوئتیة من یشاء

The dualist infidel has caused dissension among the community of God and has made reason and soul subservient to greed and avarice and has prepared the body for receiving orders from the army of Satan, and has turned

the defiled self into a perennial source of means of misfortune, and has barred the doors of eternal bliss with nails of disgrace and infamy.

ذالک هو الخسران المبين

The promise-breaking dissembler has given authority to greed and avarice over the hidden spiritual functionaries, trustees of the kingdom, and has entrusted the outward limbs, that are the physical powers and favourites of the people, to reason and has befriended himself to Satan through hypocrisy and deceit.

ان المنافقين فى الدرک الاسفل من النار

The persistent rebel has given governorship to the intellect and the soul over the metropolis of the heart, which is the main part of the kingdom, while he has handed over the physical kingdom to greed and has let loose the parts of the body in pastures of sensual delights and calamitous physical comforts.

ذرهم يا كلوا ويتمتعوا ويلههم الاهل فسوف يعلمون

The inconstant chameleon-like rebel who is of several kinds, is in a dilemma over the victory and defeat of these two armies. The verse

وعاخرون اعترفوا بذنوبهم خلطوا عملا صالحا وأخر سيئا

and

عسى الله ان يتوب عليهم

points to the nation whose tree of hope bears fruit, with the Godsend guide leading those wandering in the wilderness of sin out

of it and taking them to the ocean of mercy and forgiveness, and the guard of benevolence redeeming the negligent in the hospital of goodness and kindness.

Abu Hurairah رَضِيَ اللهُ تعالى عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

ينزل الله تبارک و علی کل لیلة الی السماء الدنیا یبقی ثلث اللیل الأخر فیقول : من یدعونی فاستجیب له؟ من یسئالنی فاعطیه ؟ من یستغفرنی فاغفرله ؟

"Every night, when half the might is over, towards the last hour, when everybody is in deep sleep, except those whose hearts are aflame with love of God, who are engaged in devotion to the Almighty and are ever traversing, like a pair of compasses, in the realm of spiritual mysteries, God's grace descends from heaven to the world and those wandering in the darkness of the terrestrial world are blessed, the kind voice of the Eternal is heard, which says: 'O you living far away from Me in the mundane world! And you arrogant ones forgetful of your duties! We have opened the doors of Our grace. If there is one among you who can in all sincerity and truth ask for Our blessing, we will surely fulfil his need. Is there one who craves a thing from the treasure of Our kindness so that We gladden him with Our infinite offerings? Is there one, who struck by remorse caused by shameful actions and evil speech, wants to take shelter behind Our screen so that We hide his wrong actions under cover of forbearance?"

One of the saints meditating upon God states: "One night I was summoned into the Divine Presence. A word came from God: 'What gift do

you bring into Our court?' I thought of some of my deeds. Then came the admonition: 'O you dervish! You are in the Divine Court, and your achievement is paltry, and what you think of it is wrong. The gift appropriate for this Court is a cold sigh, and pale cheeks, and the provisions for the way leading here is a heart with tenderness. There are in Our Court innumerable virgin brides bathed in the splendour of the chaste-hearted, and there are large numbers of esteemed angels. But the nectar of your mercy is waiting for those lovers wandering in the wilderness of separation from Us and the balm of Our support is looking for those mortified by sinfulness, and the medicine of Our kindness is meant for those who wander in the desert of privation.

هر سحر کاتش شوقم دبالا گیرد — قوت، جانم ہمہ از نورِ تجلا گیرد
سوزِ او مجلسِ سکانِ فلک گرم کند — نورِ او مملکت عالمِ بالا گیرد
گرچہ انوارِ فلک از ہمہ بالاست ولیک — سوزِ دردم، رہ بالاتر بالا گیرد
چہ اثر یابد آخر دل ہر بی خبری — زانچہ عکسِ تجلی تو در ما گیرد

Each morning the flame of my love rises up.

My heart gets its nourishment from divine light.

His fire warms up the dwellers of the sky, and his light is spread over the celestial world.

Although the lights in the sky are placed very high, the fire of my love transcends far beyond them.

What does the heart of the ignorant man know of the effect which my heart receives from your splendour?

O dear! Earthly kings are wont to prolong their earthly life in every way possible, and they stay away from causes that lead to physical ailments. They consider it important to observe medical rules. In each of the four seasons of the year they carefully choose those articles of food which are seasonal and will ward off ailments from them. Likewise, it is a habit with kings of the world of spirit to select those items of spiritual food in each of the seasons which ensure their moral and spiritual well-being, so that they guard themselves against the infection emanating from disease and negligence.

Take spring. Its temperament is hot and moist. This season is the heart of life. It calls for impulse in all flora and fauna. It is responsible in living beings for motion, dynamism, desire for pleasure trips, walk through gardens, and in areas where there are streams and flowers. The reins of control, in this season, should never be given in the hands of indiscreet desires and voluptuousness. Rather the minister of reason should be commanded to tell the perceptive mind to concentrate on the truth of the hidden utterances of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and divine injunctions whose record is maintained in memory, and should invigorate his spiritual powers with the sustenance drawn from the marrow of those truths and thus illumine his being with divine light. He should desist from letting loose the steeds of his trusted vision on catching hold of the foppery of variety of matter but should use them to take him to unity. And he should harness his wild sensuous longings to observe the workmanship of the Creator instead of the wonders of the ephemeral

existence. God addresses Himself to those who seek truth and to those who aspire after higher ranks thus:

انما مثل الحيوة الدنيا كماء انزلنٰه من السماء فاختلط به نبات الارض مما يا كل يا كل الناس والانعام حتى اذا اخذت الارض زخرفها وازينت وظن اهلها انهم قادرون عليها اتيها امرنا ليلا او نهارا فجعلناها حصيدا كان لم تغن بالامس كذٰلك نفصل الأيات لقوم يتفكرون

"The fondness of the arrogant, negligent people for the pleasures of this undependable earthly life is like the false notion which the penurious, useless fools have about their claim to the ownership of those treasures which we create with our authority from the arid, lifeless earth with the freshness of spring and water of our mercy and adorn it for a short while investing the base earth temporarily with gorgeous dress and lay the table on Earth for men and animals providing the good and the bad with a morsel from our bounty. They do not know that all of this will scatter away like dust by a wrathful lightning. Such upheavals which we cause to happen with utmost wisdom and power in the world bound by time and space hold clear, unmistakable signs for the perceptive and those who plummet the ocean of truth and mystery. Therefore, the earnest seekers of truth must, while they look for the signs of spring breeze and while they smell the scent of morning breeze which contains the essence of life, remember the everlasting blessings of eternal life:

وفيها ما تشتهيه الانفس ولتد الاعين وانتم فيها خالدون

And they should disengage themselves from the love of holding on to false hopes in regard to thoroughfares of destructiveness. They should reserve the truth of the world for the hounds of greed and jealousy. They should come out of the stage of oppression and set themselves on the path of loyalty. This is the spiritual food for the king of spirit in the season of spring.

Summer is fiery and is hot and dry. In this season the minister of reason and the king of soul should focus their attention on old age, infirmity, excessive helplessness, and the inability to perform pious deeds, and should also contemplate the dangers in the spheres of Hell, the fire of God's wrath, the heat and thirst to be felt on Doomsday, the immersion of men in sweat, the denial to the luckless at the spring of the Kavsar in Paradise, the prohibition of entrance to the dualists and the flames of Hell. And one should not be unmindful of possible involvement in such conditions.

Autumn, which is the fourth month, is cold and dry, and has a deathly quality. In this season, most of the thoughts of a blissful man should be centred around the state of death, and throes caused by it. One should not be unmindful of the agony caused when one is in his last gasps, of Death's glimpse, of the dread of the hereafter, of the appearance of angels bringing glad tidings from the guardian angel of Paradise or of angels bringing news of condemnation in Hell.

Winter is cold and moist. It spells out a state between death and resurrection. In this season, the wise man should remain wholeheartedly preoccupied with the conditions prevailing in that intervening state, which is a region with no provision and no scope for complaint, where his fragile body

will remain deeply entombed in darkness through countless time during which Earth will go through innumerable events. All this while he will remain in anonymity without any trace in the Universe. If he has had the good fortune of doing good deeds while alive which gave him each moment of his life joy and solace, then there is good news for him. If he has incurred pollution through hypocrisy and immoral acts, these will stoke each moment the fire of remorse and torture.

النار يعرضون عليها غدوا وعشيا and فويل له ثم ويل له

ای ہم نفسان! تا اجل آمد بسر من — از پای در افتادم و خون شد جگر من
رفتم نہ چنان کامدنم را بود امید — نہ بست امیدم کہ کس آید بہ بر من
گر خاک زمین جملہ بہ غربال بیزند — یک ذرہ نیابند نشان واثر من
از خون کفتم تر شد و از خاک تنم خشک — انیست کنون زیر زمین خشک وتر من
در داو دریغا کہ بیک باد جہان سوز — در خاک لحد ریخت شد خشک وتر من
در داو دریغا کہ درین درد ندارید — یک ذرہ دوا از من و از خیر و شر من
در بادیہ ای تا بہ قیامت شدم اینک — نی مرکب و نی زاد، دریغا سفر من

O my companions! When death overtook me, I became helpless and had a terrible time.

I set off with no hope of returning, nor with the hole that anyone would come to me showing his concern.

If the dust of the whole world is strained through a sieve, not a speck of my being will be found.

The blood drenched my shround and the dust dried up my body.

That is all that remains of me under the earth. Woe is me!

A blast of wind that could set the world on fire dispersed me remains on my grave.

Woe is me! There is no remedy with anyone for my agony, nor good and evil.

I am set now on a path that goes to a wilderness.

I have no carriage at my disposal nor any provisions.

Curse on my journey!

O dear! The Kingdom of spirit is so vast that a full account of it cannot be given inthis small volume. However, whatever little has been written is for the wise seekers and perceptive aspirants so that they do not direct their intentions along the path of the ephemeral and thus deny themselves eternal bliss. Indeed, there are unqise, ignoramuses and negligent men with blind vision who deny all these facts. It is their misfortune that they do not believe all this. It is better that these unfortunate deviant men die in their deplorable state, and while alive, live in fordidness. Exalted saints and high-stationed grasp these facts with utmost clarity. As for those with unfeeling hearts live blindly in both worlds.

ومن كان فی هذه اعمی فهو فی الاخرة اعمی و اضل سبیلا

If you wish to have some idea of the extent of the Kingdom of the spirit then know that from among all those angels who constitute the army of that kingdom, God has appointed one as a presiding genius over the Earth under whose control He has put all its arteries. When He intends to awaken a nation from its slumber, he commands that angel to tug at that nation's artery to cause among the people an earthquake. Now consider this: When the angel is commanded to cause with one stroke a tumult in the plains, deserts and mountains of a country, at that time even if all rulers of the world mobilize their armies to catch hold of one corner of the Earth to secure it against the shaking, they will not be able to do so, so weak and helpless they will be. That angel is posted in the lower region is no match in might and grandeur for the angels placed in the upper world whose number if beyond count:

وما یعلم جنود ربک الا هو

When you ponder over this, you will know for sure that all earthly kingdoms and transient and imaginary worlds are to the kingdoms of spirit what a particle of dust is to the refulgent sun, and what a drop of water is to a boundless ocean. That is why the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said:

ما مثل الدنیا فی الأخرة الا مثل ما یجعل احدکم اصبعه فی الیم فلینظر بم یرجع

"The world means physical realities, while the hereafter means a world of spirit. The insignificance of the world vis-à-vis the hereafter, which is the

kingdom of spirit, can be understood by this example: One of you dip your finger in an ocean without bounds, and then take it out. Who would say that the quantity of water which has wetted your finger has caused a decrease in the vastness of the ocean? Or who would say that the moisture of your finger has any comparison with the ocean"?

اے تن آخر کہ عین تقصیری — وقت نامد کہ پند پذیری؟
خیز از ین خاک دانِ جسمانی — تا رسی در ریاضِ روحانی
اہلِ دنیا تحملہ مغرورند — زینکہ از سرِ حرف بس دورند
بہرِ این خاکدانِ بے معنی — دادہ بر باد ملکتِ عقبی
چہ کنی این جہانِ ویراں را — ایں لگد کوبِ وحش و حیوان را
خیرہ منشین کہ مرگ بیباک است — مرکبت باد و منزلت خاک است

زین جہاں زود زادِرہ بر گیر
جہد کن کار دینت از سر گیر

O my self, guilty all over! Is it not time yet when you should take heed?

Slough off this earthly body so that you find yourself in the orchard of spirit.

Men are obsessed with the world.

That is why they have lost touch with the hidden mystery.

For this meaningless world, they have sacrificed their world of spirit.

What will you do with this world vandalized by beasts and animals?

Do not be smug for you are airborne headed for dust.

Hurry up, take your provisions with you which you will need in your journey and while you can, perform your religious duties.

O dear! Know that among all forms of creation, each one is dominated by a quality, good or bad. And among all forms of life, each one has a specific quality to it, and among individuals, each individual deserves condemnation or praise for his deficiency or perfection and is liable in the hereafter to reward or punishment. In the life hereafter he will be moulded in the shape of that very quality. Since most people are ignorant of their dominant quality, the Quran warns the ignorant thus: ..... That is, you do not know in what shape we will make you rise in the life hereafter, for while in the world you were oblivious of yourselves and of your qualities.

Know now that just as purity and righteousness is the dominant quality of the angels, and of the prophets it is communicating commandments of prescriptions and prohibitions, and of saints it is to be steadfast in love and divine zeal and to be reconciled to the will of God, similarly, in the case of animals, each animal is endued with a quality. For example, the leopard has a tendency towards rapacity and attacking, the lion is fearless and domineering, the fox tends to cunning and deception, the dog tends to torture and shamelessness, the hog tends to evil, the ant and the rat tend to greed, the snake to deception, the scorpion to causing pain, the cow and the ox tend to gluttony and sleep, and the donkey tends to foolishness. All of these qualities, and many more, are combined in man's nature, all of these are concentrated in

the kingdom of his being and over all these he has been made a sovereign. Each one of these qualities should be kept within the limits of moderation, and one should avoid excess or deficiency of these tendencies. One should pluck fruit of the trees of these qualities to procure for himself provision for journey to the hereafter and make that fruit a means of achieving eternal bliss, and use the emblems of that fruit for the attainment of his objectives and find access to the eternal wealthy the light of moderateness of that fruit. If he follows these conditions, he will attain to perfection in the hereafter and its entry in his records will ensure his success and deliverance. If from among these qualities, he is dominated by one quality, on the Day of Resurrection, the ordinances of that same quality will be in force in the kingdom of his being, the signs of his goodness and evil will appear in the book of his face. Hence if his predominant quality be predatory and sadistic, he will be resurrected as a wolf or dog. And if it be sensuality, he will be resurrected as an ox or a donkey. And if it be evil and greed, he will rise as a hog or a rat. And if it be purity and piety, and love and zeal and submission and belief in Divine Unity, the signs of these virtues will make him resplendent.

On that day the probationers of this group will have faces dazzling like the stars, those in the average rank will have faces like the bright moon, the perfect will have faces shining forth like the sun, while the truthful and the favourite will eclipse even the sun.

Now that this is established, know that there are some people, look human, who are in essence dogs, hogs, ants or rats whose real nature will become evident to others on the day of يوم تبلى السرائر. In fact the perceptive

with their sagacity mark the real nature of such a man in this world itself, for their knowledge and observation, transcending past and future, soars in divine unity which bestows on them the wealth of perspicacity. Such men have no need to wait for the Day of Judgment in order for such a revelation.

لو كشف العظاء ما ازددت يقينا

Hence anyone who achieves such attributes is the favourite of God and vulnerable in His court, and the inhabitants of earth and sky are the subjects of his kingdom and subservient to his greatness and commands.

And anyone who contaminates his being with the filth of these qualities is below the level of dog, hog and all other animals.

لهم قلوب لا يفقهون بها ولهم اعين لا يبصرون بها ولهم أذان لا يسمعون بها
اولٰئک کالانعام بل هم اضل
جعلنا الله من الشکرین لافضاله وانعامه الفائزین برحمته ورضوانه انه قریب
مجیب

Chapter Seven

Concerning the importance of lawful acts and forbiddance of unlawful acts, the superiority of the former, prerequisites and rules, also familiar habits and customs prevalent among people all of which are against the religious code, and the necessity of avoiding these.

قال الله تعالىٰ ولتكن منكم امة يدعون الى الخير و ياءمرون بالمعروف وينهون عن المنكر اولٰئك هم المفلحون

In these three verses, God enjoins three religious commandments upon a believer. First, observance of lawful acts and forbiddance of unlawful acts. Secondly, the carrying out of this commandment is among .... If some one in a town follows this commandment, ... and if in this regard people look another way and consider it lawful, they will all be involved in sin on the Day of Judgment. Thirdly, salvation and attainment of success depends on the observance of this commandment.

عن ابى بكرؓ قال قال رسول الله ﷺ ما من قومٍ عملوا بالمعاصى فيهم من يقدر ان ينكر عليهم فلم يفعل الا يوشك ان يعمهم الله بعذاب من عنده

Hazrat Abu Bakr reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Any nation that opposes the truth and commits acts against the religious code will be punished by God, especially if there is one among that nation who can oppose their actions and prevent them from committing them, but does not do so".

وعن خذيفةؓ قال قال رسول الله ﷺ والذى نفسى بيده لتا مرون بالمعروف وتنهون عن المنكر اوليوشكن الله ايبعث عليكم عذاباً من عنده ثم لتد عه فلا يستجاب لكم

Huzaifa bin Alyaman reported tat the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Invoking God who controls my life, let me make you aware of two things which will inevitably happen. Do what is lawful, and keep sinners from acting against what is forbidden by religion; alternatively, face divine punishment which no amount of your prayer can prevent".

وعن ابى سعيد الخدرىؓ قال قال رسول الله ﷺ من راى منكم منكراً فليغيرهٗ بيده فان لم يستطع فبلسانه فان لم يستطع فقلبه وذالك اضعف الايمان

Abu Sayeed Khudri reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Anyone who comes across a man flouting the religious code should prevent him using his hand, and if he cannot, he should use his tongue, and if he cannot owing to the occurrence of some trouble, then he should consider him an enemy, and this is the weakest form of faith". This saying means that if one cannot do all this, he is devoid of faith.

وعن عرس بن عمرةؓ قال قال رسول الله ﷺ اذا علمت الخيطة الارض من شهد ها فانكر ها عنها فكانسا غاب عنها ومن غاب عنها فرضيها كان كمن حضرها

Uris bin Umairah reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "A man in whose presence a sin is committed anywhere on Earth but who denies that it was committed and is actually pretending as if he has not seen, it is like

one who was absent from the scene but gives his approval to that sin – such a man will be deemed to have committed that sin himself".

وقال رسول الله و لتامرون بالمعروف وتنهون عن المنكر وليسلطن الله عليكم شرار كم ثم يدعو خيار كم فلا يستجاب لهم

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Do people to perform pious acts, and keep them from opposing divine command. If you do not do this, God will foist your wicked men on your good men so that they subject you to a life of torture. When this happens, and your good men pray, their prayers will not be granted".

قال رسول الله ﷺ البر عند الجهاد فى سبيل الله الا كنغيبة فى البحر لجى وباجميع اعمال البر والجهاد فى سبيل الله عند الامر بالمعروف والا كنغيبة فى بحر لجى

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "All your prayers are, in comparison to a crusade in God's way, like a sip of water from a boundless ocean. And all prayers including a crusade in God's way, are, in comparison to prescribed lawful acts, a sip of water from a bondless ocean".

وقال رسول الله ﷺ اياكم والجلوس فى الطراقات قالوا مالنامنه بد الماهى مجا لسنا نتحدث فيها قال فاذا ايتم الاذلک فاعطو الطريق حقها قالو اوما حق الطريق قال غض البصر و كف الاذى وردالسلام والا مربالمعروف والنهى عن المنكر

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised his companions thus: "It is enjoined upon you not to sit on thoroughfares". They said: "We cannot stop

ourselves from this. These are the places where we gather together and talk". He said: "Then do all that which is demanded by the road". They said: "What is that?" He said: "Do not look in the direction of a stranger woman; restrain yourselves from oppressing others; greet others; and do what is lawful; and prevent men from doing what is forbidden".

وقال رسول الله ﷺ كلام ابن آدم كله عليه لا آله الا امر بالمعروف اونهى عن منكرا وذكر الله

The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "For Son of Adam, all his speech is a curse and something useless except that which is involved in lawful acts and unlawful acts or in remembrance o God!".

وقال رسول الله ﷺ ان الله لا يعذب العامة بذنوب الخاصه حتى يرى المنكر بين اظهر هم وهم قادرون على ان ينكروه فلا ينكر ونه فاذا فعلوا ذلک عذب الله العامة والخاصة

The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "God does not punish common men for the sins of the elite among them except when they see them committing sins, and when they can prevent them from committing those sins but do not do so. And when the elite get habituated to committing their sins, God then involves the common people in calamities".

عن ابی امامةؓ قال قال رسول الله ﷺ کیف انتم اذا طغی نساء کم وفسق شبابکم وترکتم جهادکم قالوا وان ذلک لکاین یا رسول الله قال نعم والذی نفسی بیده واشد منه یا رسول لله قال کیف انتم اذا رایتم لم تامروبالمعروف ولم تنهو عن المنکر قالوا او کائن ذلک یا رسول الله قال نعم والذی نفسی بیده واشد منه قالوا اوما اشد منه یا رسول الله کیف انتم اذا رایتم المعروف منکر واریتم المنکر معروفا قالوا او کاین ذالک قال نعم والذی نفسی بیده فعند ذلک یقول الله تعالیٰ حلفت لا تیحن لهم فتنة یصیر الحلم فیها

Abu Imama Bahili reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "How will you feel when your women revolt and order you about, and when your young men get involved in debauchery and libertinism, and when you give up crusading, and lose yourselves in sensuality?" They said: "Will such a thing ever happen, O Prophet of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" He said: "Yes, by God who holds my life in His hands. It will be worse than that". They said: "What can be worse than that, O Prophet of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" He said: "How will you feel when you give up doing lawful acts and will not deter men from doing what is forbidden?" They said: "Will such a thing ever happen, O Prophet of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" He said: "Yes, by God who holds my life in His hand. In fact things will get worse than that". They said: "What cen be worse than that, O Prophet of God? صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ" He said: "What will be your situation like when you confuse lawful acts with unlawful ones and unlawful acts with lawful ones?" They said: "Will ever happen, O Prophet of God صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" He said: "Yes, by God who holds my life in His hand. God swears by His honour and might saying, 'I will push such a nation into such calamities which will bewilder the pious and sagacious among them!"

وعن ابن عباسؓ قال قال رسول اللهﷺ لا ينبغى لا مرا شهد مقاماً فيه حق الاتكلم به فانه لم يقدم اجله ولن بجرمه رزقا

Ibn-i-Abbas reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "One should not be at a place where there is need to defend truth but he does not. Upholding truth is imperative for that will not let death creep near him nor will that deprive him of his livelihood in store for him".

وعن جابر عبدالله رضى الله عنه قال قال رسول الله ﷺ اوحى الله تعالىٰ الى ملک ان اقلب مدينة كذا و كذا على اهلها فقال يا رب ان فيهم عدک فلانا لم يعصيک فى طرفته عين قال اقبلها عليه وعليهم فان وجهه لم يتغمر فى ساعته قط

Jabir bin Abdullah Ansari reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "God sent revelation to one of the angels upon Earth, saying he should destroy a particular town alongwith its inhabitants. He said, 'Lord! Such and such a man, who is a favourite devotee of you, lives in the same town. Not even once has he disobeyed you'. He said, 'Dismantle that town with all the people, including that man, for he never expressed anger against those disobedient sinners'".

وعن عائشةؓ قالت قال رسول الله ﷺ عذب الله قرية فيها ثمانية عشر الفاً عملهم عمل الانبياء قالوا كيف ذلک يا رسول الله قال لم يكونوا يعصون الله ولكن لا يا مرون بالمعروف وينهون عن المنكر

Hazrat Ayesha reported that the Prophet صلى اللهُ عليه وسلم said: "God devastated a town with eighteen thousand righteous people whose deeds were like those of prophets". They said: "O Prophet of God صلى اللهُ عليه وسلم! If their actions were pious, why did they perish?" He said: "Their actions were pious but they did not observe the doctrine concerning lawful acts and would not prevent others from evil actions. That is why they perished".

عن عروة ابن زبيرؓ عنها قال قال موسىٰ صلوٰة الله عليه الهى ایُ عباد ک احب الیک قال جلت عظمة الذی یتسرع الی هوائی کما یتسرع البشر الی هوا والذی یکلف بعبادی الصالحین کما یکلف الصبی بامه والذی یغضب اذارتکبت مما دمی کما یغضب التمر لنفسه

Urwa bin Zubayr reported that his father said: "Moses said, 'God! Who is your most favourite devotee?' God said, 'He who endeavours as much for our pleasure as others do for their personal ends, he who seeks refuge with Our pious devotees in every difficulty and misfortune and who seeks blessings of the righteous as an infant sees the warm lap of its mother and seeks its satisfaction from her. Then there is that person who becomes furious when he sees a sinful act then being committed for our pleasure. He behaves like the tiger getting furious over something personal. It is in the nature of a tiger, when it gets angry, to be determined on destroying and killing with no consideration of restraint or proportion. So a believer must behave likewise if he discovers anything done against the law and must perform what is lawful and prevent acts which are forbidden in order to ensure the approval of God, and the honour of religion. His sense of honour and his anger should so overwhelm him that he does not care about the numerical strength of the

enemies of truth nor their might nor the majesty nor the glory of kings and rulers but should willingly sacrifice his life and property for the vindication of truth and demolition of falsehood.

وعن عبيدة الجراحؓ قال قلت يا رسول الله اى الشهد آء اكرم عند الله عزوجل قال رجل قام الى و آل جابر فامربالمعروف ونها عن المنكر فقتله فان لم يقتله فان القلم لا يجرى عليه بعد ذلک وان عاش ما عاش

Abu Ubaidah Jarrah said: "I asked the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ, 'O Prophet of God صلّى اللهُ عَلَيْهِ وَسَلَّمَ! Who among the martyrs of God is the most revered?' he said, 'He who will tell the truth before a despotic ruler and will tell him to be loyal to God and will intimidate him about the torture in the afterlife, and will restrain him from persecution and sin. Then if that oppressor kills him, he will attain to the highest position among God's martyrs. And if he does not kill him, nothing else is received against him, however long he might live'".

وعن ابن عباسؓ قال قيل يا رسول الله ﷺ اتهلک القريه وفيها الصالحون قال نعم قيل بم يا رسول الله قال بينها ونهم وسكرتهم عن معاصى الله عزوجل

Abdullah ibn-i-Abbas reported that the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ was asked, "Does the Almighty destroy that town which is inhabited by pious people?" He said, "Yes". They said, "Why?". He said, "For regarding a sin as something insignificant and for keeping quiet over unlawful conduct".

وعن ابن عمرو ابو هريرةؓ قال قال رسول الله ﷺ الدين نصيحت ثلٰث مرات قالوا لمن يا رسول الله قال الله والكتابه والايمتاالمسلمين وعامتهم

Abdulla ibn-i-Umar and Abu Hurairah reported that the Prophet صلى الله وسلم عليه said three times that religion was advice. They asked: "For whom, O Prophet of God صلى الله عليه وسلم?" He said, "For God's approval and for propagating His commandment and for the reform of Muslim rulers and common people". Following religious instruction is, as is evident from the Quran and the sayings of the Prophet صلى الله عليه وسلم, mandatory, first of all, on religious scholars. Since most scholars of the age have lost themselves in the wilderness of forgetfulness and have handed over the reins of their control to sensuality and greed, and since the dust of malice and enmity has clouded their hearts and since their interior has become darkened by carnal passion, and since their centre-point of devotion is earthly, and since they have attained reputation and prosperity through custUmary arts, the community needs advice from others, not to speak of they offering advice to others!"

Ibn-i-Masud reports that the Prophet صلى الله عليه وسلم said:

مابعث الله نبياً الاوله حوارى فيمكث النبى بين اظهر هم بما شآ ء الله يعمل فيهم بكتاب الله وبامره حتى اذا قبض الله نبيه مكث الحواريون يعلمون بكتاب لله وبامره وبسنة نبيهم فاذا انقرضوا كان قومم ير كبون المنابر يقولون مايعرفون ويعملون ماينكرون فاذا رايتم ذلك فحق على كل مومن جهاد

"God did not send a messenger for whom there were no chosen companions. As long as a prophet stayed alive among his companions he followed God's book and obeyed his commands. When he died, his chosen friends held on to the percepts of their prophet. When they died, a group of men remembered whatever they had said, came on to the pulpit and said

decent things but did indecent things. The same will happen after me. Therefore he who comes across them, he must fight them physically and kill them. If he cannot fight them physically, he must defy them verbally, and if he cannot fight them verbally, he must inwardly regard them as enemies. He who does not do that is unfortunate and far from being Muslim".

O dear! Now that the importance of right conduct and unrighteous conduct is clear, know that he who made a name in observing this, is called the vigilante (ombudsmaxn), and the action he performs is called vigilance. And the person who is declared fit for vigilanceis ...., that is the one upon whom the process of calling to account is to be performed, and the act which has made him liable to account is called ....., vigilance in. So right conduct involves four things: One, vigilante; two, vigilance; three, the one who is subjected to vigilance; and fourth, the act which warrants vigilance. The correctness of each one of these depends on its observances of rules.

The first element is the person who will carry out vigilance. The rightness of this element depends on these conditions: he should be Muslim; he should have the capability of performing the task; and should have authority. An infidel lacks the capacity for vigilance. A child is not enjoined upon to set up right conducts. But if a distinguishing child defies a man opposed to the religious code then, it is fine, and for that he will be recompensed. And it does not behove another to stop him. An insane man and a weak man cannot establish it.

Some scholars have made the permission of the ruler and the court a necessary prerequisite in vigilance. This is not correct but is misleading, since

according to a saying of the Prophet صلى الله عليه وسلم, the foremost crusade is stating a truth before an oppressive ruler. And if kings and rulers refuse it, the continuance of the practice on the part of the theologians as well as the companions and the consensus of the ancients on this, points to the clear fact that in respect of right conduct the ruler's permission is unnecessary. As a matter of fact, one who remains busy in offering religious advice and prevents God's creations from sin and irreligious deeds while the ruler and the king are pleased with this work, they will partake of the reward of the pious action. And if the ruler is unhappy over this, his disapproval is anti-rligious. Then it becomes necessary to defy the ruler. Hence when the ruler falls into the error of doing anti-religious action and making it necessary to rebut his person, how can his permission become a pre-condition?

According to a tradition in the *Sahih Bukhari* there had been no pulpit in any Eid prayer-ground since the time of the Prophet to the time of Marwan, and the Prophet صلى الله عليه وسلم would offer prayer in the ground, then rise and turn to the people and recite the sermon. The first four caliphs would follow the same tradition. When Marwan's regime began, he got a pulpit built in the prayer-ground, and when he ascended the pulpit on Eid, Abu Saeed Khudri stood up and said: "O, Marwan! What heresy is this you have begun?" Marwan said: "It is noheresy. I did this so that my sermon can be audible to the people". Abu Saeed stood up and left, saying: "By God! I will not follow you in prayer now onwards".

It is reported that Shaikh Abul Hasan, may his grave be sanctified, would not mix with others, and if there was talk of something not related to religious matters, he made no observations abot it, ut if he discovered

something against the *shariah*, he forbade it, even though that night cost him his life. One day he went for ablutions to the bank of the Tigris, where he saw a small boat which held thirty sealed caskets. Each casket was inscribed with the word '*Lutf*'. The Shaikh was surprised for he knew of nothing in the trade which went by the name of '*Lutf*'. He asked the boatman what the caskets contained. The boatman said, "You are a saint. Don't bother. Go your way". The Shaikh's curiosity increased. He said to the boatman: "I want to know what these caskets contain". The boatman said: "What kind of a saint are you? These caskets hold wine for the caliph. Amir-ul-Mumineen wants to serve it at his gathering". There was a thick stick lying in the boat. The Shaikh asked the boatman to hand it to him. The boatman was angry. He said to his assistant: "Just give that stick to this man. Let me see what he will do with it". The boatman's assistant rose and handed the stick to the Shaikh. The Shaikh held the stick in his hand and broke up all the caskets one after another. The boatman cried in panic. Yunus bin Aflah, the magistrate posted at the bridge, came over with his men. He arrested the Shaikh and took him to the caliph. Muataqiz was the ruler then. He was a very volatile man who used his sword more often than his tongue. The people of Baghdad were all sad at this event, for they had no doubt that the caliph would kill the Shaikh. When the Shaikh was brought up, Muataqiz was seated in his steel chair and was rotating his mace in hand. He yelled at the Shaikh, "Who are you? And how dare you be so impudent?" The Shaikh said: "I am a vigilante". The caliph said: "Under whose orders are you acting?" He said: "Under orders of God and His Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ". The caliph said: "Who has appointed you a vigilante?" The Shaikh said: "He who made you a ruler and me a vigilante". For a moment Muataqiz cast his head down and then raising his head, he said: "What made

you break these caskets?" The Shaikh said: "I had concern for you. You were about to do something against the *sharî'ah*, and I stopped you, and thus saved you from fear of being caught on the Day of Judgment". Muataqiz said: "We permit you to stop henceforth anything you consider against the law. And nobody is going to stop you doing this". The Shaikh said: "What I would do was under command of God. If I accept your offer, I would persecute people. I cannot do that!"

Such accounts about the Prophet's companions, the followers and scholars and learned men of the past who dared the caliphs and kings are great in number. And all these prove that in order to set up *amr-i-ma'ruf*, permission of the ruler and the king is not a pre-condition, except if that leads to trouble. In that kind of a situation discretion is needed.

To get at the heart of the matter relating to this, it is necessary to know that in carrying out vigilance, the vigilante follows five rules. The first is to point out the matter; the second is to offer counselling in an appropriate manner and through pleasant speech; the third is to use brusque, harsh tone – like 'You ignorant man, foolish man, shameless man!"; and the fourth is to restrain from action like breaking containers holding wine, destroying means of debauchery, removing from the bodies of males dress which is silken, returning to the lawful owners things forcibly taken from them; and the fifth is to intimidate physical assault. In this case, if he feels that in case of rebuking, advising and pointing out, he needs help and that there is apprehension of disturbance of peace, he should not act without the permission of the ruler for in such matters, the ruler's command prevents trouble and cools down tempers of the people.

The reservation of that group of people who subordinate vigilance to righteousness comes from two factors: traditional and intellectual. God says:

اتامرون الناس بالمعروف وتنسون انفسكم and يا عيسىٰ عظ نفسك فان اتعظت فعظ الناس

It warns against giving up important duties and indulging in difficult tasks terming this foolish. And such verses and entries in the tradition are testimony to the supremacy of commands regarding vigilance and to the priority to be accorded to the injunctions of the vigilante, and not to their renundance. And the argument premised on the hypothesis that reform, piety and goodness is account and that reforming another is outward of the reformer – all that is meaningless. The matter can be clinched by posing a question to him who says this: Is chastity and purity from sin one of the conditions of vigilance? If he answers in the affirmative, then such a person violates the consensus of the *Ummah*, and closes the doors of vigilance through his ignorance. The revered companions, who are the foremost among the *Ummah*, are agreed on this that even they were not free of taint of sin فضلا عمن دونهم. The divine verse وعصىٰ آدم ربه فغوىٰ clearly testifies to the association of sin with Adam, the first among the prophets. Similarly, great prophets, messengers, praise be to them, had a group among them whose accounts are based on this argument. Sayeed bin Jabeer, who was one among the great followers, used to say that if purity were a condition of vigilance, then nobody would be in a position to perform it.

As a matter of fact, regarding this issue, chastity is not a condition attached to vigilance. A lecher should prevent another lecher from lechery. For instance, a man who dresses himself in silk should restrain a drunkard and an adulterer, for in comparison to silken dress, drinking and adultery are more serious offences. A drunkard and an adulterer should prevent a murderer from murder. As a matter of fact, a drunkard ought to prevent his attendants from drinking, since just as ending a sin and staying away from it is mandatory on one, similarly, it is equally mandatory on him to prevent others from it. Renouncing one compulsory thing does not mean renouncing another compulsory thing, and committing one sin does not make another sin lawful, and adoption of what is forbidden does not make forbidden what is lawful. But custom and usual chit-chat has imposed on common people false ideas and irrational notions, and sealed their eyes so that they are unable to study matters pertaining to the *sharî'ah*. Unlucky, errant and blind-hearted men are averse to accepting laws of the *sharî'ah*. It is like a man snatching another man's horse alongwith its reins, and then demanding back the reins only not mentioning the horse. Or it is like a man among common people eradicating oppression, leaving alone his own father, considering him oppressed. This kind of behaviour sickens common people. The sense of disgust and aloofness in common people by no means proves that giving up what is important is due to denial of what is compulsory.

Of course sermonizing, which is the second stage of vigilance is forbidden for a lewd person for such a man's advice has no effect on another, and his counsel undermines his own prestige. Hence righteousness is a condition to advice as against the other stages in the process of vigilance.

Now that you have been told all this, know that vigilance is of three types:

First type: like versus like, that is, commoners versus commoners; the elite versus the elite. The previous discussion has explained this.

Second type: the high versus the low, for instance, the king versus the subjects; father versus son; husband versus wife; master versus slave. In such vigilance, there is a great deal of room, and it contains all the five stages with a wide scope for the reformer to reform.

Third type: the low performing vigilance on the high, such as subjects versus king; pupil versus teacher; son versus father; wife versus husband; and slave versus master. This type of vigilance excludes the third and the fifth types, that of harsh language and beating. This is permissible in the first and second types, and as for the fourth, there is a controversy. It is the duty of a righteous son to apply to his father the first and second types, that is, explaining and advising; and in the third type, he can rebuke, speak harshly and use severity; and in the fifth, beating is forbidden. As for the fourth type, which implies bringing about a change like destroying the singer's instruments, throwing away the liquor, removing silken dress from the father's body and snatching stolen property and restoring it to its owner, removing pictures from the walls of the house, breaking gold and silver pots and things of that kind which trouble and sadden the father – opinions vary. It is better and stands to reason that in such type of vigilance, the son has the permission, rather the duty, to do so for acting accordingly in his task of vigilance he is only performing his duty, while his father's sorrow and anger is false and

unlawful which is caused in him because of falsehood and fondness for what is forbidden, these having seated themselves firmly in his sensual nature, which is a sin and has no substance.

But the son in subjecting his father to vigilance is forbidden from abusing, snubbing and beating him, for in respect of parents there are several verses and traditions which make them an exception. All scholars are agreed on this that the executioner is not to execute his father sentenced to death, even if he is an infidel.

A wife and a slave carrying out vigilance against the husband and the master respectively is a matter subsumed under the command relating to son and father. The subjects calling their ruler to account is a most difficult process, because it is not possible for commoners to make bold to question their ruler unless they use persuasion, politeness and the method of advice.

As stated in the beginning of this chapter, authority is one of the conditions of the vigilante. Let no sensible man remain ignorant of the fact that it is not mandatory on a weak person to practice vigilance. However, he should secretly hate one who rejects the *sharî'ah*, as is mentioned in the Prophet's صلّى الله عليه وسلّم tradition. In the matter of authority or lack of it a vigilante may find himself in these four positions: first, mandatory; second, non-mandatory; third, desirable; and fourth, choice.

The first position is that of absolute authority, that is, he knows with certainty that the abjurer subjected to vigilance will be reformed whereby neither his honour nor his life and property will be harmed. In such a situation scholars are agreed on the mandatory nature of vigilance.

The second position is this: he knows the vigilance would be of no use but would rather do him harm. In such a situation vigilance is not mandatory.

The third position emerges when he knows that his vigilance will not avail nor will it cause him any harm. In such an event, although vigilance is not mandatory, it is desirable if only to elucidate the Muslim law. And if the vigilante is prominent in his scholarship and piety, and knows that his act of vigilance is going to put an end to acts against the *sharî'ah* or to undermine the hypocrite's reputation or to strengthen those following the faith, he should not think of having to lose his wealth or status, and should not shy away from striking and killing. Nor should he withhold moral instruction. However, if he knows that his vigilance will harm his friends or relatives, then he should restrain himself, otherwise his vigilance would lead from one unethical thing to another unethical thing worse than the first. This can be illustrated this way: a formidable, merciless man slaughters a lamb unlawfully, and when the vigilante prevents him, he gets into a rage and then slaughters a human being. Vigilance in such situation is forbidden. If a man wants to amputate a healthy limb from his body and cannot be prevented from doing so unless he is put to death or if that act of his leads to his death, it is good to stop him from doing so even if the whole thing is confined to his death or loss of his limb, for the intention is not to save his life but prevention of deeds opposed to the *sharî'ah* and of sinful acts. So from this point of view, killing him is not a sin but what is sinful is amputating his own limb. It is like stopping someone from snatching the property of a Muslim whose value may not exceed even one dirham even if that leads to the death of the snatcher. This does not mean that a Muslim's life is worth one dirham, for that is out of the question, but the

implication is that grabbing a Muslim's property by force is a sin, and in order to eradicate the sin it is not sinful to kill the sinner. The intention of the person acting by the *sharî'ah* is to eradicate the sin.

All sinful acts are of three categories: Sins committed in the past; sins committed in the present; and sins to be committed in the future.

First, sins committed in the past such as adultery and drinking – deeds done in the past whose effects are over. Punishment for those is determined by the penal code presided over by rulers and those in authority. Common people have no say in this.

Second, sins committed in the present, where the doer is in the process of committing them. Suppose he has stringed instruments and other kinds of musical instruments, and has silken garments. Evils of this kind must however be brought to an end. And he who does not do so, is a sinner himself. Muslims in general must do so jointly so that the sin does not grow beyond its proportions.

Third, a sin that is imminent, such as arranging for a get-together for purposes of drinking, and procuring the means of adultery before the drinking and before the appearance of the adulterer. The matter attracts suspicion. It is possible that the sin does not take place owing to some constraint or prohibition. So in this case nobody has the right for vigilance except that it be a place which can be declared a place of sin such as the bathrooms for women around which the mean and shady hover or the paths along which women pass and where these people throng to watch them, or strange men and women going into a private place where the sin can possibly take place, and

preventing that is subjecting the willing woman and the waiting man to the process of vigilance.

The second principle is the essence of vigilance. This principle has seven stages. First, identification of acts against the *sharî'ah*; second, using the method of counselling; third, use of force; fourth, bringing about a change; fifth, threatening with beating; sixth, beating; and seventh, confronting with assistance.

First stage, identification of acts against the *sharî'ah*: The procedure is this: One should not pursue the violator of the *sharî'ah* through quest and struggle, and should not eavesdrop at the doors, windows and houses of the people and should not sniff at the smell of liquour. And if someone has hidden musical instruments so that they are nor visible, he should not feel them by hand. Nor should he gather information regarding deeds of impiety from the neighbours and friends. If two slaves or one man who are fit according to the *sharî'ah* to give evidence, testify that drinking is going on in such and such a man's house, it would be proper not to enter the house without the owner's permission, for the established right of a Muslim cannot be abrogated unless there is evidence of two just witnesses. And it is stated in the Prophet's صلى الله عليه وسلم sayings that the ring worn by Luqman bore these words: "What you saw, it is better to conceal it than reveal what you only guessed at".

Second stage: This is to state or to stress. Here the vigilante is to observe these rules. He should first of all explain things in a proper manner and give advice with brotherly affection, since many people commit unlawful acts because they do not know they are unlawful. Often, once they become

aware of this, they stop committing those acts. And if the issue leads to a fight, then counselling is fruitless. It is in the nature of a man to play up shortcomings and shameful deeds. Ignorance and stupidity are moral defects, and disclosure of moral defects is worse than that of outward defects. This is why men are more particular about hiding their ignorance than about outward blemishes. Hence, in a gathering, if student points to a mistake committed by a revered scholar, the scholar is infuriated, and despite knowing well, he falsifies the student's statement by taking recourse to all manner of irrelevant things so that his ignorance does not come into light, and people do not come to know about his stupidity. This is a disease which cannot be cured through good advice and softspokenness.

Secondly, adverting to one's foolishness and ignorance is a torture. Just as a Muslim is forbidden to talk about deeds done against the *sharî'ah* (torturing a devotee unnecessarily is also forbidden), observing silence about forbidden deeds and of talking of torture is also forbidden. Using strictness before lenience and advice is like cleaning the blood with urine. At this point, the vigilante should offer counselling and talk of the tortures of Hell. He should recite the sayings in this context, and should acquaint him with the conduct of the men in the past and of those outstanding among the community. His speech should reflect softness and affection, and consider an individual's offence as his own, for all Muslims are like one individual. Hence the Prophet ﷺ said: "Believers are like one body. And when a limb of the body is afflicted with pain, all other limbs share in that limb's fever and loss of sleep all night. When a believer falls into a misfortune, each believer who comes to know of this, should empathize with the afflicted

person. That would indicate the soundness of belief. Sin is a religious misfortune, and it is worse than an earthly affliction".

Third stage: Harsh speech without abuse, and reprimanding with fierceness. The methods at this stage are: When counselling has no effect on an evil-doer, and when one sees that the evil-doer is insistent or evil-doing despite the advice given him, and is making light of all advice, then it becomes necessary to stop him with harsh speech, and with reproach. But while doing this, on should desist from using abusive language. Instead, he should utter words which are not untrue such as 'O you ignorant man! You hypocrite! You fool!' He who thinks it lawful to deny the truth in his pursuit of carnal desires is indeed a fool. Hence the Prophet صلى الله عليه وسلم said:

الاحمق من اتبع نفسه وهواها وتمنى على الله المغفرة

"He is a fool who follows his bodily desires and yet craves divine forgiveness". Other methods are: whatever one says is true and is brief as occasion demands, and does not use too much force. If it becomes clear that harsh words have no impact, and that he can be restrained through tormenting, scoffing and indignation, then these devices must be employed. And if it becomes clear that he can be restrained through anger and mocking, rather than though mere scowls, then harshness would be appropriate.

Fourth Phase: To reform one acting against the *sharî'ah* with use of hand in destroying the tambourine, the harp, the double-stringed instrument, and the rebeck, and splashing the wine, and removing silken clothes and forcibly taken garments from his body, and driving out the intruder from the

house of the victim, and taking off the forcibly taken clothes from the body of the snatcher, and so on. There are two rules involved in this phase: one, the vigilante should refrain from use of his hand unless he is ineffective in offsetting the actions of the culprit; and, two, in order to bring about the reform one should observe restraint. If he can catch hold of the culprit's hand and drive him out of the victim's house, he should avoid catching him by the beard, nor should he catch hold of him by grabbing his collar. And if the articles of debauchery can be rendered useless through their breakage, these should not be burnt up. The articles of debauchery be damaged to the extent that the effort of repairing them is equal to the effort involved in re-making them. As for the splashing of the wine, if the containers can be used for any other purpose, and if it is likely that their owner might use them for anything else, then these should not be destroyed. And if he feels that after throwing away the wine, these can be used once again for holding wine then he must destroy them, as in the lifetime of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, such containers would be destroyed and the rule was not revoked. If the need to restrain the libertine becomes acute, the rule must be put into effect. Secondly, in the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ time containers holding wine would be destroyed as it was extremely necessary in order to prevent drinking, which later became unnecessary, and was therefore withdrawn. If need arises, it can still be brought into effect. As it is, any law becomes null when its underlying cause is removed, but if that causes revives itself, the law can be enforced once again. And if the container is one with a narrow mouth, and pouring wine out is a long process, and it is possible that the libertine will snatch it back or if by doing so, his time is wasted as his work gets delayed, then under such circumstances it is necessary to destroy it for it is the duty of one to prevent

such a deed opposed to the *sharî'ah*. He should by no means preserve the container and thereby harm his personal interest and gain. If the container is placed at a spot out of the vigilante's reach, he should then break it by throwing a stone at it, and this will render the container useless as it had been an obstacle in our way of throwing away its contents. If the drinker himself had physically come in between the vigilante and the liquor, it would have been necessary to shove him aside by striking at him or wounding him. When the owner of the container becomes, through his being adamant, liable to beating up and to death, the container is not more important than the owner's life. And these issues are delicate issues of jurisprudence, whose knowledge is a must for the vigilante.

Fifth Phase: It is that of warning and intimidating. For instance, the subject should be spoken to in this manner. "Refrain from this or else I am going to bash your head or to punish you or kill you". In this stage the rules are that the subject should not be threatened with words nor permissible in the *sharî'ah*, like "I will demolish your house or arrest your family" and such like, for if he means what he says, it is against the law, and if he does not mean what he says, he is lying and lying is forbidden, according to the *sharî'ah*. But if he resists even when he is threatened, struck and humiliated, or intends to resist, lying is to some extent permissible, depending on the delicacy and urgency of the situation. And if he believes the libertine is determined on evil-doing and that threatening can hold him back, he should then go even beyond limits in threatening him, and doing this would not be deemed a lie for taking recourse to exaggeration in such a matter is like going to great lengths in respect of bringing about reconcilement between two disputants or between a

contending husband and wife. In such a situation exceeding the limit is permissible. The scholars of the past have always taken this into consideration.

Sixth Phase: It is that of wounding by hand and foot, with these two provisos: one, beating is in proportion to need, which means that if the libertine is one who does not shun persecution and evil-doing merely by advice, reprimand and intimidation, then it becomes necessary to resort to beating in order to end anti-*sharî'ah* action; two, limits should not be crossed in beating but should be kept at a minimum according as need arises. And once he quits anti-*sharî'ah* deeds, he should not be harmed. And just as it is mandatory on the judge to imprison and beat up a spendthrift debtor who defaults on his repayment of debt, likewise it is the duty of the vigilante to do the same. If it becomes necessary to take up arms for the elimination of anti-*sharî'ah* activity, there should be no hesitation about doing so. If a debauche is discovered having captivated a strange woman or if he is seen with a musician's instrument which he is playing, and if there is in between him and the vigilante water or a roof, he should take up his bow-and-arrow and send out a warning to the person that in case he does not stop, he will be shot at. If he does not heed the warning, then he should be targeted but so that the arrow hits him on the ankle or the thigh. There should be no intention to hit his vital organs. The *Mutazillah* says that in regard to rights of God, vigilance should be limited to counsel and nothing else. As far as beating and wounding goes, that should be left to the ruler. But, in general, scholars and those who follow the Prophet's صلى الله عليه وسلم tradition, believe that there is no difference

between rights of God and rights of men, for vigilance is mandatory in all things.

Seventh Phase: It is that the vigilante is weak, while the debauche is powerful, and the vigilante requires weapons and helpers to end the anti-*sharî'ah* act. It is also possible that the debauche too seeks help and comes on to the path of confrontation. This phase is controversial. Some scholars say that in this phase the people are not free to act their way. They should not undertake the matter without the ruler's permission for the issue is such that it can occasion disturbance and lead to destruction of cities. Some scholars are of the opinion that the ruler's permission is not required, which stands to reason for.

He who abides by this regulation, should not fear such regulation. He should rather deem it the highest devotion and most desirable thing to wage war in order to terminate evil for the pleasure of the Almighty and victory of Islam. And when we regard it appropriate that the people should rally together into a homogenous group in order to eradicate evil they should combat against each section of infidels for those of them who get killed die unrighteous, and those Muslims who get killed die martyrs. So it is the duty of the people to eliminate miscreants. And if some avowed debauche gets killed by one combating against anti-*sharî'ah* acts, his blood goes waste. According to most scholars there is no harm in executing such a person. And if the vigilante gets killed, he is innocent and dies a martyr. This is so because pushing *amr-i-maruf* to that extent is something rare and a verdict against one who does so is out of the question. Hence the law relating to *sharî'ah*-based hypothesis is not affected by this kind of rarity. And it is the duty of anyone who can end anti-

sharî'ah act by using his tongue, hand, personality, weapons and helpers, to eliminate it. And this issue is one of the probabilities of laws of jurisprudence. So the intricacies involved in this should be properly understood.

Third Pillar: This is the subject of vigilance, that is one who becomes liable to vigilance on account of defying a divine command or committing an act opposed to the *sharî'ah*. The pre-condition here is that the forbidden act committed by the person conflicts with the moral code. Here, what is required is humanity alone — it is not necessary that the act has virtually been committed. In such a situation one need not consider reason, freedom and adherence to Islam, for if a child is drinking liquour or an insane person is committing adultery, it is one's duty to stop them. Preventing an animal from spoiling a Muslim's field is a duty, and this is like stopping an insane person from committing adultery — and this is not considered vigilance. And vigilance means preventing one from performing an act that conflicts with the *sharî'ah* and which is related to divine right, and which is a sin to the one doing that anti-*sharî'ah* act.

There are two rights that call for vigilance: One, rights of God the violation of which is a sin; two, violation of right of men which is unjust. Therefore two facts should be kept in mind while preventing the occurrence of anti-*sharî'ah* acts, although in some cases only one fact should be considered. For example, someone is damaging another's property. Here two things should be borne in mind: one, right of God; whatever goes against it is a sin committed by the doer; two, protection of a stranger's property. If a stranger's limb is amputated with his permission, the victim's right is abrogated by his consent. But taking his life is a sin for that is spoiling divine right, and in this

case vigilance is a must. Preventing a child from drinking and a mad man from adultery belongs to the same category. And driving an animal from the field of a Muslim does not belong to that category for preventing the animal does not imply saving it from sin but safeguarding the Muslim's property. This is not called *ihtisab* for if that animal instead of drinking water eats excrement or drinks alcohol cannot be kept from it. Preventing the mad man and the child from drinking, and the animal from entering the field is not for the sake of alcohol and the animal but for the dignity of man and protection of self. And this issue comes under the subtleties of *ihtisab*, a fact understood by men of sagacity.

Now that you have become acquainted with these matters, know now that protection of a stranger's property is of these two kinds: One, this ensures safety of his person, property and reputation, and this is one of the lowest kinds of safeguarding the rights of Muslims. And the many reasons in regard to the obligation of protection of Muslims' rights are enough. And this matter is more important than the return of salutation for the pain involved in the non-observance of rights is more acute than that involved in not wishing back. The scholars are unanimous that if a Muslim's property is damaged owing to cruelty of a merciless man, and that if someone can provide evidence by which a deserving man can recover what is due to him, it is imperative on him to give evidence, and if he suppresses it, he is committing a sin. Another thing which falls within the same command is keeping oneself from preventing an act opposed to the *sharî'ah*, the preventing not being prejudicial to the doer's interests. But the vigilance is not compulsory if his attempt to prevent such an act leads to harm to his person, property and reputation, for ensuring the safety

of one's person, property and fame is also necessary, as it is ..... He is not to sacrifice his own rights for those of another. But if by way of selflessness he sacrifices his own rights for the rights of a Muslim brother, this would be deemed righteous and desirable. In a loss thought of much or little does not weigh with the parties involved. For example, if one says: the loss in wages incurred by the man driving away the animals is not more than one dirham but the loss the owner of the field would have to suffer is considerable and so considering that and preventing the animals from entering the field is more important is not correct. In fact the owner of one dirham has as much right to save it as the right a propertied man has to save his property. Prevention in such a case is not proved by any command or speculation.

But if damage to property is due to a sinful act through force, plunder and oppression, it is important to stall it, even if that involves pain and distress. This is so as the objective here is safeguarding the *sharî'ah* and helping the faith. And it is enjoined upon each believer to suffer inconvenience in stalling sinful acts as in giving up those acts. And shunning sins depends upon bearing inconvenience. As a matter of fact all devotion rests on opposing the self, the ultimate in suffering.

Now that you know that compulsoriness or otherwise depends on whether the inconvenience is much or little, know this now that inconvenience has two aspects, and also yet another aspect in between. The first aspect is its littleness which does not render the compulsoriness of protecting the right of a Muslim null and void such as the inconvenience of presenting oneself as a witness in a court when the ruler is around. Such negligible inconvenience is not considered so if it establishes evidence or fulfills a duty.

But the second aspect is the excess of inconvenience and nobody seeking his right is unaware of its getting cancelled. Such inconvenience is involved in the witness having to travel from one town to another in order to establish evidence. No wise man would have any doubt that putting up with such inconvenience is not compulsory for a person.

Between these two is a third aspect which is the proclamation of rules and possible decisions of the mediators between the two parties. This is an issue among debatable old issues the sorting out of which is beyond human beings, for here there is no clear-cut reason that might distinguish between its close elements. Here, scholars and righteous men should do whatever is closest to the truth and correctness and whatever is farthest from crime and punishment. God knows best.

Fourth Pillar: This is the act that calls for vigilance. It is that deed the author of which merits punishment and becomes liable to vigilance. This pillar has four conditions. The first condition is that the nature of deed is opposed to the *sharî'ah*. What is meant by this is that act whose occurrence is not permitted by the *sharî'ah*, irrespective of whether it is a sin to the doer or not. There are many acts which are against the *sharî'ah* and their prevention is necessary, even though they may not be sins as far as their doers are concerned. For example, imagine a child or a mad man drinking alcohol and committing adultery for the committing of these major sins does not make them into sinners. And sin is impossible if there is no sinner. Therefore, the expression "anti-*sharî'ah*" here refers to a general sin, and all sins, whether major or minor, are included in this expression. And the command for vigilance is in place for all minor and major sins.

The second condition is that the anti-*sharî'ah* act should happen in the present for people should not initiate vigilance after the debauche has performed the act. And when the sin has been committed no one can decide punishment except the ruler. And if the sinner commits the sin with intention and then confesses to it, he should not be subjected to vigilance without advice and admonition. And if he denies the crime, then even advice and admonition is also not proper since the whole matter then borders on guess, and that is forbidden.

The third condition is that the anti-*sharî'ah* act becomes known without any endeavour and he who keeps it a secret in his house, it should not be disclosed through effort. A thing that the debauche conceals must be kept hidden.

It has been reported that one night Hazrat Umar عَنْهُ تعلـــي اللّه رَضِي was moving around keeping a vigil on Madina. He saw a man and a woman in a compromising position. The next day, he climbed into the pulpit and said: "What do you say to this? The ruler sees two persons committing adultery. Should he punish them?" They said: "You are the ruler. Your verdict will be based on wise opinion and discretion". Ali عَنْهُ تعلـــي اللّه رَضِي, said: "O Umar, you should not mention this. And if you have reported this, the punishment will automatically follow since the matter is such for whose concealment God has made it dependant on the evidence of four witnesses. In order to pronounce the verdict only one individual's witness is not enough".

It has been reported that one night Hazrat Umar عَنْهُ تعلـــي اللّه رَضِي alongwith Abdur Rahman bin Awf was walking in Madina keeping a vigil

over it. They spotted a lamp burning in a house. They drew near. The door was closed. From inside the house came sound of voices uttered by drunkards. Hazrat Umar رَضِيَ اللّٰه عَنْهُ تعلـــي said to Abdur Rahman: "Do you know whose house it is?" He said: "No". Hazrat Umar رَضِيَ اللّٰه عَنْهُ تعلـــي said: "This is the house of Rabeea, the son of Omaya bin Half. And he is given to drinking. What do you suggest we should do?" Abdur Rahman said: "I say, we have violated God's command". He said: "How come?" He said: "God says, Do not pry, while we have pried". Hazrat Umar رَضِيَ اللّٰه عَنْهُ تعلـــي retreated.

The limits of concealment are as follows: The debauche is in his house with its door closed. Sounds of dance, music, notes of musical instruments, confused words and sounds uttered by debauched men are not heard from inside the house — in a situation like this prying is not allowed, nor is breaking in through the roof or window. But when such sounds reach those outside, and are heard by the people, it is the duty of everyone who hears them to enter no matter where he is, and put a stop to the forbidden act. And if a person has a pot which smells of alcohol, but it may be that it is the smell of permitted beverage like vinegar, etc, the pot should not be thrown away. And if it is found that the man carrying the pot is fond of alcohol, the matter becomes controversial. In all likelihood, vigilance is called for in such a situation, for the sign points to the guess. In such cases, the overwhelming guess is subservient to knowledge. Similarly, if a debauche has hidden a tambourine or a harp under his clothes so that their contours are visible, vigilance is called for, since what becomes evident is no longer a matter of concealment. The command in such a case is just as it is in explicit matters.

And we are appointed to conceal what God conceals, and bring to light what is evident.

For a thing to become evident, there are four different ways. Sometimes it gets known by the faculty of sight, sometimes by the faculty of hearing, sometimes by the faculty of smelling, and sometimes by the faculty of touch. Since the purpose is to get to know, these faculties are a channel of knowledge. One should not say, "Show me what is contained in this vessel to enable me to know it", for that would mean curiosity and curiosity asks for symptoms which enable one to know. When symptoms become known without a demand and give awareness, then one should act accordingly. But it is not permitted to seek symptoms.

The fourth condition is that the anti-*sharî'ah* act should not fall within the category of jurisprudent opinion, and each act which the religious jurisprudents have declared lawful should not be declared unlawful by anybody else. For instance, a Hanafi should not stop a Shafi'î from eating the flesh of a lizard and hyena or the flesh of an animal over whose slaying 'In the name of God' is not recited. And the Shafi'î should not stop the Hanafi from a marriage not attended by the guardian and from the right of pre-emption to his neighbour and drinking wine extracted from date not causing intoxication and similar other things. But of course, the Shafi'î must stop the Hanafi from eating the flesh of a lizard and hyena and flesh of an animal at whose slaughter 'In the name of God' is not recited. And the Hanafi should forbid the Shafi'î from a marriage where the guardian is not present and from the right of pre-emption to his neighbour, etc, for it is the duty of every person following his jurisprudent to adhere to him. And whatever one believes in as correct, it is

a sin for him to oppose it, even though what he regards as correct may not be so before God. And this issue falls within the category of secondary things and acts, not basics and attributes. The ramifications of this issue conflict with each other, and these become explicit in the following two ways:

Here is the first ramification: The vigilante discovers a deaf man performing coition with a woman. In fact, the woman is the deaf man's wife whom the deaf man's father married to his son in childhood, the fact not known to the deaf man. The vigilante knows this but he cannot make it explicit to the deaf man on account of his deafness or he does not know his language. Therefore, the deaf man, who believes he is a stranger to the woman who in fact is his wife, is a sinner, although in the eyes of God she is legitimate for him. This is the first ramification of the issue.

The second example is contrary to this. A man against whom the vigilante is prejudiced divorces his wife in a fit of anger, jealousy and hypocrisy. The vigilante's prejudice against him is revived but due to certain difficulties he is unable to mention this to the husband and wife. The divorce has taken place. If he finds them in an act of coition, he must stop them from it, although the adulterer does not know that the divorce has happened. The husband's ignorance does not invalidate prohibition from the act in the wake of non-issuance of the verdict of sin. In this inverted situation, a reverse command becomes imperative, which is, any such act which is not anti-*sharî'ah* before God is not one from which one should be prohibited, although to the doer of that anti-*sharî'ah* act, the act is anti-*sharî'ah* because of his ignorance of the real fact, as was stated in the first example. One of the requisites of this issue is that the Shafi'î must not object to the Hanafi eating

the flesh of lizard and the flesh of the animal over whose slaughter 'In the name of Allah' was not recited. And the Hanafi too must not object to the Shafi'î solemnizing the marriage in the absence of the guardian and laying the claim to the right of pre-emption over the neighbour. It is imperative on the Hanafi to stop another Hanafi from eating the flesh of lizard and of the animal at whose slaughter 'In the name of Allah' was not recited. And the Shafi'î must with the concord of the vigilante and his subject, stop another Shafi'î from marriage in the absence of the guardian and from the right of pre-emption over the neighbour.

For every jurisprudent a way is open according to the outcome of jurisprudent opinion, priority of argument and overwhelming speculation. But only he achieves grace who makes it to the holy place of instruction and good fortune keeping it protected against the impurity of greed and ambition. And he achieves the nearness to God who keeps the straight path of God's pleasure secure against the dust of hypocrisy, who does not allow the sun of faith to be eclipsed by the clouds of deception and deceit, who does not barter away eternal bliss for the carcass of earthly life, and who does not render his faith into wilderness for borrowed residence.

Now that the basics and rules of vigilance have been intimated to you, know now that anti-*sharî'ah* deeds, to which people of the present age are quite habituated and which have permeated their customs and traditions, are manifold. They cannot be mentioned unless details of the *sharî'ah* are mentioned too. But, by and large, these are of seven kinds: one, anti-*sharî'ah* acts performed in mosques; two, anti-*sharî'ah* acts committed in market-places; three, anti-*sharî'ah* acts committed on thoroughfares; four, anti-

sharî'ah acts performed at bath; five, anti-*sharî'ah* things done at feasts and gatherings; six, ...; and, seven, anti-*sharî'ah* acts in general. Of these kinds, each will be discussed in its fundamentals so that a picture is formed in mind about all these kinds.

The first kind: anti-*sharî'ah* acts performed in mosques. One of the worst anti-*sharî'ah* acts of this kind is the evil of letting go of the heart's solace while in genuflexion and prostration in prayer. Authentic traditions say that doing so renders the prayer null and void. So it is important to prevent this. Besides this, singing out Quranic verses is also forbidden and this should be made explicitly clear. One should be prevented from singing such verses. It is a great sin to observe silence in regard to this, since for all the ability in singing, singing out Qur'ânic verses is a sin; equally sinful is keeping silent over this sin. If the singer's pronunciation is faulty, and if he tends to sing, he should give up reading and should be satisfied with only reciting the *fatiha* in the correct way. If he recites correctly but is not able to read out sentences appropriately, the scholars say, there is no harm if he recites. But care should be taken not to raise voice. Another such evil takes place if the preacher wears clothes with a lot of silk in it, or holds a sword in hand whose joints are of gold or silver. One should not sit with such a preacher and everyone who knows of this must stop him from this. There is a community of story-tellers who perform anti-*sharî'ah* acts. In today's world there is a group of people who are self-stylized preachers. These people are ignorant of Qur'ânic commentary and the Prophet's صلى الله عليه وسلم tradition. They are unable to arouse fear. They make recourse to absurd, meaningless tales and rhymed words and recite verses as couplets to mislead their listeners, and incite

ignoramuses and debauches in general to sinful activities, and make rude mean and dull-witted people. They must be restrained, and subjected to vigilance. One of the conditions for a preacher is that his outward appearance should exude piety in an unmistakable manner. He should wear an expression of dignity and equanimity. His face should bear an imprint of the signs of advisors and his self should have no contamination of heresy and desires. The sermons of one without these qualities will have a very negative impact on his listeners rather than contribute to their improvement and welfare. Another anti-*sharî'ah* thing is participation of women alongside men at gatherings where preaching and praise of God is going on. They should be restrained from going to mosques, mausoleums and from attending functions of mourning and felicitation. There is no problem if old women with old garments on sit behind curtains and attend gatherings, where religious preaching is on. Yet another anti-*sharî'ah* thing is that magicians and charlatans who sell their wares on roadside should be allowed to gather on Fridays at the gates of main mosques to sell medicines, decoctions, talismans, and eatables. Recitation of panegyrics and verses is also forbidden. All such things must be stopped. Entrance into mosques of insane people and drunkards is also one of anti-*sharî'ah* acts — with the exception of an insane man who has a look of holiness on his face and is silent and calm. Similarly, boys should be disallowed to enter mosques for purposes of playing games there.

The second kind — anti-*sharî'ah* acts performed in market - places. Acts of this kind consist of ten basic deeds with their ten offshoots.

The first deed: Telling a lie for profit in sale. For example, a man buys a thing for ten dirhams but says he got it for twelve dirhams, and that he will

sell it for eleven dirhams thus getting one dirham by way of profit. The seller is a liar in his speech and also a debauche. And he who comes to know of the man's falsehood must inform the buyer of this. If he is negligent, he shares in his sin and falsehood.

The second anti-*sharî'ah* deed is to hide the defect of the thing sold. It is reported that Wasila bin Asqa was around when a man was selling a camel. Wasila bin Asqa got distracted, while someone bought the camel for three hundred dirhams and went off. When Wasila came to know of this, he ran after the man and said: "Have you bought the camel for slaughter or for transport?" He said: "For transport." He said: "The camel has a hole in its hoof. So it cannot cover long, arduous distances". The man came back and this cost the seller a loss of one hundred dirhams. The seller said: "You caused a loss in my business". He said: "I heard the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ say, 'It is not legitimate for a man to see a thing and not to mention its defect; and it is not legitimate for one to notice its defect and not to inform the buyer. And if he does not do so, he is a sinner!"

The third anti-*sharî'ah* deed is ..... For example, a man is buying something in the market. Another man comes on the scene and the buyer increases the price of the thing with a view to cheating the buyer. This is forbidden. Such a man is a sinner and he must be stopped.

The fourth anti-*sharî'ah* deed is *saum*. This means that someone bought a thing and then sold it. Once the price is settled, a man says to him: "Return this thing so that I offer you a better thing for a cheaper price". Or he himself says to the seller: "Return the thing so that I buy it back for a higher price".

Seemingly, this seems correct according to the *sharî'ah*, but the man who does so is a sinner and he must be stopped.

The fifth anti-*sharî'ah* deed is short measure used by the business community. Among businessmen, he who has two kinds of measure, one for buying and the other for selling is a sinner and a criminal. The vigilante must twice in a month make inquiries about this. And every Muslim who knows of the loss through such practice, must inform the ruler of this. And once the ruler is informed, it is his duty to punish the offender and thus to correct the corruption.

The sixth anti-*sharî'ah* thing is to discard the practice of affirmation and acceptance.

The seventh anti-*sharî'ah* thing is dishonest terms in making profit prevalent among people and imposed upon the market. These things cause corruption in mutual friendship. These must be forbidden.

The eighth anti-*sharî'ah* act is selling sculpted images of animals which are bought and sold for children on the occasion of Eid. It is the duty of everybody to smash such objects of sport and pleasure.

The ninth anti-*sharî'ah* act is selling gold and silver utensils and silken clothes for males. These are anti-*sharî'ah* acts all of which must be prohibited.

The tenth anti-*sharî'ah* act is selling old laundered and darned blankets. This amounts to cheating and is not permissible. All this must be forbidden.

The third kind is anti-*sharî'ah* acts performed on thoroughfares and at places of congregation. These acts also number ten. First, construction of

pillars and planting of trees where they cause narrowing down of pathways. Two, constructing small ..... which causes inconvenience to wayfarers — these should be destroyed. Third, to make outlets for polluted water which creates puddles on the road which splatter men's clothes. Fourth, selling eatables where the lanes are narrow and the passerby is inconvenienced. Fifth, letting firewood and dried shrubs remain long on the ground from the time it is chopped off. Sixth, putting animals fastened together in paths which are narrow excepting those necessary for carrying loads and for transportation. Similarly, loading animals with burdens far too heavy for them is forbidden as anti-*sharî'ah*. This must not be allowed. Also, carrying such firewood and thorny offal in a way that men's clothes get torn is anti-*sharî'ah*. Seventh, setting up of slaughter-houses by butchers and scattering animal dung and blood on the roads which revolts others. It is the duty of every butcher that he builds his slaughter-house at a place where it remains hidden from people's view. Eighth, throwing rubbish on the road like ashes, earth, garbage, rind of melons and water-melons and skin of cucumbers which causes men to slip. This is anti-*sharî'ah*. Ninth, throwing a dead and rotten body on the road whose foul smell causes trouble to passersby. This must be stopped and redressed. Tenth, keeping a biting dog at the entrance of a house situated on the roadside. All these acts are against the *sharî'ah*. They must be stopped. Maintaining silence over these is sinful.

The fourth kind is anti-*sharî'ah* acts performed at bath. This involves eight basic principles. One, images which are drawn on doors to bathrooms. These depict man and angels, jinni and animals. Whatever depiction it may be, it must be obliterated. Entry into such bathrooms is forbidden. Of course,

pictures showing trees and those objects which are inanimate are an exception. Two, nakedness of the private parts, and looking at another's genitals. According to the tradition, God's curse falls on him who sees and on that which is seen. Three, the masseur thrusting his hand under one's pyjamas and scratching and rubbing his thighs and the region below the midriff knocking one prostrate and then massaging his anus, especially of that person who gets turned on. Five, immersing hands and pots into a pond which has little water. Six, using water in excess. Seven, splashing berry water and soap water on the way, and not washing it away so that someone trips and falls down fracturing his limb. He who does so, or the man in charge of the bathroom, must pay compensation, for he who is responsible is supposed to clean it away. This holds good even in respect of the person incharge of the bathroom. Eight, paving plain surfaces with smooth, glossy stones so that those who walk upon them fall down. These stones must be removed. If one slips and falls down, compensation becomes compulsory. All such acts call for vigilance.

The fifth kind — anti-*sharî'ah* acts as banquets and gatherings. These two involve ten principles. One, laying on the floor silken furnishing for men. This is not permitted. Two, burning incense in braziers made of gold and silver, or filling pots of gold and silver with beverages. Three, hanging curtains depicting pictures of animals. But if these depictions be on pillows or on flooring, there is no harm. Four, attending concerts where instrumental music is going on. Five, assembling of women on buildings and rooftops in order to see men, which is forbidden, and must not be allowed. Six, forbidden food and forcibly occupied space for sitting at such a place is one of the worst things in the *sharî'ah*. Seven, providing at a gathering a beverage which is

forbidden, for it is not permissible to sit with a debauche where a heretic is at a banquet and is uttering heretical beliefs. If one is able to repudiate him and to restrain him, the participation there is permitted. Otherwise it is forbidden. It is one's duty to stop him. Nine, a situation where a jester is at a party who is regaling the audience with obscene talk and lies. But if his jests have no obscene elements and no lies in them, then his presence is permitted. Of course, there should be no exaggeration in what he says. Ten, someone at the gathering is being vilified and one is not in a position to stop him, then his presence there is unlawful. And he must be stopped. But if one has the ability to stop this and yet keeps quiet, he is a sinner.

The sixth kind — anti-*sharî'ah* expenditures. This kind falls into two categories: One, prodigality in dress and food. Two, prodigality in building houses. Anti-*sharî'ah* disposal of wealth is of five types: One, destruction of property in a fire or getting lost in sea. Two, spending money in known sins like adultery, drinking and paying the expenses of a singer and a woman in mourning. Three, hypocritical spending of money for reputation. Four, using money for usury. Five, prodigality in lawful things. For example, a man has a hundred dinars upon which his family is economically dependent. Yet, he buys with the amount expensive dresses and wears them or spends that amount on a feast. Such a man is a spendthrift and he must be restrained, Another example, somebody has a thousand dinars, and he spends the entire amount on adorning the walls of a mosque or the walls and ceilings of his house, exposing his family to trouble. All this is prodigality. And the ruler must put a stop to it. He must use his right of vigilance.

The seventh kind — anti-*sharî'ah* acts of common people. No one in the present age is innocent of one anti-*sharî'ah* act or another — except for those whom God saves! — or fault and lack in conveying *sharî'ah* commands to others or refraining from stating, explicating and counselling religious instructions. In this age, men of the world are so ignorant that in the major towns, which are home to scholars, most people have no awareness of important duties, not to speak of people living in villages, mountains and woods. It is the duty of the authorities and governors of the present age to appoint in each village and town a jurisprudent teacher who can instruct common people in religious matters, and obligations of the *sharî'ah*, and in the process of acquainting them with the *sharî'ah* code tell them what is lawful and what forbidden, and help them using all skills of sermonizing. Also they must warn them against anti-*sharî'ah* acts and unlawful practices telling them of cautions in the *sharî'ah*. And they must give Muslim children education and good manners. And they must bring the greedy and heretic back from the precipice of destruction to goodness and welfare, and dispel the darkness of ignorance and sin by knowledge and spirituality. Every student and jurisprudent who has accomplished his education and is busy performing his duties with efficiency must tell his relatives, neighbours and men living in his area and in town what their essential duties are. And then he should go into villages, mountains and valleys, and into habitations and invite people to embrace the faith and perform their obligations. If he is lax in this, he is guilty of sin and it will spell out disaster. And the rulers and jurisprudents and commoners — all will be sinners and defaulters. And on the Day of Judgment they will be held for their sin and will be called to account for dereliction in their obligations. Peace be on him who treads the path of righteousness!

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Chapter Eight

Concerning piety, essence and kinds of thanksgiving and details and explanations of clear bounties of the Almighty, who is beyond all need, which He continually bestows on His devotees, especially kings and rulers, whose existence is a key to blessings and hardships.

قال الله تعلى :وان تعدوا نعمة الله لا تحصوها ان الانسان لظلوم كفار

Almighty God through this holy verse informs negligent men and wise sages of the renewal of countless rewards and boundless blessings, saying:

O you who enjoy our varied blessings and rewards! And O you who are beholden to us for our bounties! If all angels and men praise the excellence of our creation and all food-eating animals, and insects, and beasts and birds comprehend the truth of how we nourish them, whatever they find and say and hear and know — all that will depend on their capacity. The inner sanctuary of our grandeur is beyond them and the holy shrine of our greatness is beyond their each. But to turn one's back on it and to forget it is the cause of loss and deprivation and despair while to focus on it and to mention it will lead to increase in blessings and favours.

لئن شكرتم لازيدنكم ولئن كفرتم ان عذابى لشديد

عن علی بن ابی طالب علیه السلام قال قال رسول الله ﷺ: یقول الله تعلی یا ابن أدم ما تنصفنی اتحبب الیک با لنعمة وتتمقت الی بالمعاصی، خیری الیک منزل وشر ک الی صاعد

Amir al-Mumineen Ali رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said: "God says, 'O son of Man! You are not just with us. And you do not walk upon the floor of our devotion with sincerity, nor do you have any assessment of the grandeur of our command. And you do not give up following the accursed Satan. You always harness your energy to yourself and its carnal desires. And you throw the dust of your misfortune on the head of your eternal bliss. The more we sow seeds of love and favour in the barren, brackish land of your being, the more rebellious you become to us. And the more goodness, kindness and favour you observe from us, the more you increase your evil'".

عن عقبه بن عبد الغافر قال قال رسول الله ﷺ: کم من نعمة لله عزوجل فی عرق ساکن

Aqba رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet صلى اللهُ عَلَيْهِ وَسَلَّمَ said: "Of God's blessings, many are a means of one's health and protection which are inbuilt and hidden in each of the arteries of man, and their signs are beyond mention. Except for the perceptive, no one could know them. And even those who found them, they did not appreciate their significance.

عن بن عباس رضی الله عنهما قال قال رسول الله ﷺ: ثلاث من اعطیهن فقد اعطی خیر الدنیا والآخرة، قلبا شاکرا ولسانا ذاکرا ونفسا علی البلاء صابرة

Ibn-i-Abbas رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صلى الله عليه وسلم said: "Of the virtues that make one blessed, there are three which form the foundation of earthly and eternal bliss. And anyone upon whom these are bestowed, he gets all earthly and eternal blessings and favours. One, a grateful heart, that is, the informed heart that recognizes the blessings of the giver. Two, the tongue that does not neglect the mention of God. Three, the self that is steady and forbearing in the face of misfortunes and calamities.

عن بن بكر بن عبد الله المزنى رضى الله عنه قال،قال رسول الله ﷺ: من اعطى خيرا فيرى عليه سمى بغيظ الله معاديا لنعمتر الله

Bakr bin Abdullah رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صلى الله عَلَيْهِ وَسَلَّم said: "Anyone who got a divine bounty and who distributes its drops among the deserving and feels joy at seeing God's devotees delighted and who believes that the renewal of these divine bounties originates in the mercy of God, is one among God's friends and His admirers. And anyone who is granted a boon but hides it behind the veil of ingratitude, and does not express his gratitude to the Giver, is one among God's reprobate enemies and malevolent beings.

وعن ابى هريرةرضى الله عنه قال،قال رسول الله ﷺ: ان الله يحب ان يرى اثر نعمته على عبده

Abu Hurairah رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صلى الله عَلَيْهِ وَسَلَّم said: "God likes to see expressed through the conduct and speech of His devotee signs of gratitude for His mercy and favour. And it is through his gratitude that the devotee continues to receive this unending favours.

عن بن عباس رضی الله عنه قال،قال رسول الله ﷺ:اول من یدعیٰ الی الجنة الذین یحمدون الله فی السراء والضراء

Ibn-i-Abbas رَضِي اللّٰه تعلـــى عَنْهُ reported that the Prophet صلى اللهُ عليه وسلم said: "The first group of men who will be asked into paradise will be those who in poverty as well as in affluence never stopped praising and thanking God".

عن انس بن مالک رضی الله عنه قال،قال رسول الله ﷺ: التوحید ثمن الجنة والحمد وفاء الشکر کل نعمة

Ans bin Malik رَضِي اللّٰه تعلـــى عَنْهُ reported that the Prophet صلى اللهُ عليه وسلم said: "The splendour of oneness of God is the price of Paradise and constant praising of God implies thanksgiving to Him for all His bounties".

وعنه قال،قال رسول الله ﷺ: ما انعم الله علی عبد نعمة من اهل ومال وولد فیقول ماشاء الله ولا حول ولا قوة الا بالله فیری منه آفة دون الموت

Ans bin Malik رَضِي اللّٰه تعلـــى عَنْهُ again reported that the Prophet صلى اللهُ عليه وسلم said: "God did not grant His devotee the favours of family and wealth but who said, ماشاء الله ولا حول ولا قوة الا بالله. Saying this, he will face no calamity except his death. ماشاء الله And this means that the devotee should perceive with his eye and testify verbally that whatever favour he gets is by the will of God. And none can get any favour except by the will of the Almighty. No one else has the capacity nor strength to do so except God.

وعن علی کرم الله وجهه قال،قال رسول الله ﷺ، یقول الله تعلی انما عبد من عبادی انمت علیهم بنعمة علم انها منی فقد شکرنی ومن انعمت علیه بنعمة فقال علیها الحمد لله رب العٰلمین فقد ادی شکرها وان عظمته النعمة

Hazrat Ali رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صلى الله عليه وسلم said: "God says, when We grant a bounty to anyone of Our devotees, and he knows that the bounty is but drops of Our reward and mercy, he verily has expressed his gratitude to Us. And he who treats Our bounty as a means of thanking Us, and who says, الحمد لله رب العٰلمين has thanked us — no matter how large that bounty is!"

وعن ابی درداء رضی الله عنه قال، قال رسول الله ﷺ: یقول الله تعلی انی والجن والانس فی نبا عظیم اخلق ویعبد غیری وارزق ویشکر غیری

Abu Dawood رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "God says, 'We have a great task with jinn and men. Although we brought them into existence, they worship others; we provide them nourishment, and they thank others. We will call them to account on this great issue on that great day. There is no refuge save ourself for quarrelsome people, and there is no escape for runaways, except our mercy'."

وفی الاخبار، ان الله تعلی اوحی الی داود علیه السلام :یا داود! احبنی و احب اولیائی واحببنی الی عبادی، قال :یا رب هٰذا احبک واحب اولیائک فکیف احبک الی عبادک :قال ذکرهم یالآلیئی و نعمائی فانهم لا یذکرون منی الا کل حسن

The traditions say that God said to Dawood: "O Dawood! Hold dear the beauty and splendour of our being, and befriend our friends, and bestow our friendship on the devotees of our court". He said: "My Lord! That is what I am doing. I have made my heart the dwelling-place of your love, and have made your friends my beloveds. But how to accommodate into the narrow, dark hearts of unfortunate men the curtains of your honour, your friendship and the love of the height of your court?" He said: "Remind them of the renewing of our bounties, and of the everlasting nature of our continued mercy and generosity, for the reiteration of this fact will ignite in their hearts the fire of love whose sparks will reduce to ashes the affliction of their forgetfulness".

قال رسول الله ﷺ: احسنوا جوار نعم الله فانها قل ما زالت عن قوم فعادت اليهم

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Give a thought to God's bounties, that is, express your gratitude for when God's bounty is withdrawn from a nation, seldom does it return to that nation".

قال رسول الله ﷺ: من عظمت نعمة الله عليه عظمت مؤنة الناس عليه فمن لم يحتمل تلك المؤنة عرضة النعمة للزوال

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "For anyone to whom God's bounty goes in excess, he must bear the responsibility of livelihood of God's devotees for it is mandatory on him to prevent the hunger of the needy in proportion to his bounty. Therefore one who does not provide for the people's needs and does not take the opportunity, will see his bounty dwindle and adversity and infamy will rain upon him!"

وقال رسول الله ﷺ: الطاعم شاكر بمنزلة الصائم الصابر

The Prophet صلى الله عليه وسلم said: "The reward of the man who eats a dish and fulfills his obligations in this regard is similar to that which goes to that fasting man who bears his hunger-pangs with patience!"

وسئل رسولالله ﷺ: لما نزلت آية الكنز: اى المال نتخذ يا رسول الله؟ قال: ليتخز احدكم قلبا شاكرا ولسانا ذاكرا

When the verse *Kanz* was revealed they asked the Prophet صلى الله عليه وسلم: "O Messenger of God! Of all kinds of riches, which kind shall we ask the favour of?" He said: "Of a grateful heart and of a tongue that praise God, for the grateful heart ever knocks at the door of plentiful bounties, while the tongue that gives thanksgiving uproots the indignity involved in asking favours of strangers. The first is a treasure that never declines, while the second is wealth which is eternal". Now that you know from the Prophet صلى الله عليه وسلم own words the importance of gratitude, then know that gratitude is one of the stages of God's favourites. And all the stages traversed by God's devotees are determined by three basic facts: knowledge, and condition and action. On the way of devotion the basis is knowledge and the condition is its outcome and the action is the fruit. But towards the end the whole matter is overturned and then the action becomes the basis, and the condition the fruit of the action, and knowledge the outcome of both. This is one of the intricacies of devotion and only pure hearts and souls can grasp this.

The first cornerstone is knowledge, which rests on three principles:

First principle: Recognition of the bounty.

Second principle: To know that the bounty is specially meant for him, although it is not so for another. Imagine a man has an enemy, and that enemy dies. The enemy's death is a blessing for him, not for the enemy himself.

Third principle: Recognition of that Being Who grants bounties and of His attributes — He who is the fountainhead of mercies and perfector of generosity and rewards. And this principle is the starting-point of devotees. It has four stages:

First Stage: Recognition through attributes and workmanship of the Unique Being of the Bestower of bounties and of His state of being beyond loss and gain. The principle of this auspiciousness is the essence of .....

Second Stage: Surveying the uniqueness of the Holy Being through grant of reward and favour, which is the boon of existence with no right to deservedness but through the avenue of capacity and through the sea of mercy and spiritual and bodily bounties and rain of favour which follow existence. Observation of these facts is due to the mysteries and meanings of الحمد لله

Third Stage: Observation of the oneness of Giver of Bounties through His glory, and of the heights of divinity through annihilating the specks of diversity in the beams of the Sun of Oneness and through the splendour of Oneness reigning over the kingdom of unity. Recognition of this fact is the essence of لا اله الا الله

Fourth Stage: Total acceptance of the Oneness of the Almighty through recognizing one's defects and helplessness and praising His attributes so as to come near the grandeur and dignity of His court, the abode of the Being whose through the power of the articulation of the tongue. The curtain of His loftiness and greatness is far higher than one's comprehension and utterance. The recognition of this state is the exegesis of **اللہ اکبر**. The Prophet's صلی اللہ علیہ وسلم saying **لان اقول "سبحان اللہ والحمد للہ ولا الہ الا اللہ واللہ اکبر" احب الی مما طلعت علیہ الشمس** points to these very facts, for the status of prophethood is so high that prophets will not even utter a word whose mysteries their inner eye cannot fathom. In the sayings of the Prophet صلی اللہ علیہ وسلم صلی, whatever has been said about the excellence of these words, all that is the lofty fruit of essence, since the movement of the tongue and expulsion of the breath is not strong enough to become the fruit of this devotion. The remembrance of these truths negates the darkness of duality but affirms the splendour of unity, for the joy of a monotheist comes from divine bounties and from the Giver of bounties and favour of supreme God. And to a lover the blow of his beloved is better than the favour of his accursed rival. And it is evident from examples that if a man gets a boon from a ruler and if his joy comes only from the thought of having that boon or from the pen, paper, scribe, attorney and treasurer who are the means of acquisition of the boon and not from the kindness of the giver of the boon, he is stupid and denies that boon, and by affirming the means he is guilty of ingratitude in so far as the giver's boon is concerned. Similarly, a man who understands the issue of the will of God and the operation of His mysteries, he has seen with his inner eye that the sun and the moon and the

stars and earth and sky, and angels and jinn and human beings are under the stranglehold of God as a pen is in the hand of a scribe. And this is a stage of monism in action, and until the believer attains this stage, he will not get rid of the impurity of hidden duality.

And he who attained this stage should know that man, though an agent of volition, is but in absolute freedom subservient to the design of fate. And when the oracle, a power that obeys the will of God, dominates the heart, the agent feels a great urge to act and this leads to visible action, whether he likes it or not. Here it should be borne in mind that the agent of good and kind action, who is dominated by a sincere and right desire to do good to a grateful man is as overwhelmed as the pen is in the grip of the scribe, because if the man doing good were not convinced that the good he is doing to the thankful man is a means of his own good both in the world and in the Hereafter, he would not endeavour to do good at all. Therefore, in reality the true benefactor and kind doer is none other than God. And acquisition of this knowledge is the essence of gratitude. The traditions say that Moses said in his prayers:

الهی! خلقت آدم بید ک واصطفیته علی خلقک واسجدت له الملٰئکة واسکنته دار کرامتک وزوجته حواء امتک فکیف شکر ک؟ فقال عز شانه: علم ان کل ذالک منی، کانت معرفته بذالک شکرا له

"O God! You created man with your authority and made him the crown of all creation and commanded the angels to bow to him and made Paradise his dwelling-place and made your maidservant his wife. How will he thank

you for all this?" The reply came: "He knew that all that was direct from us. His recognition of the fact is in reality his expression of gratitude".

The second stage is the condition, which is the result of knowledge, which in turn is the joy felt by the recipient of the bounty. And this has three grades:

First Grade: The recipient's joy depends on the acquisition of the bounty. Apart from getting immersed in the bounty and receiving gain from it he is not concerned with anything else. And the bird of his thought gets so enmeshed in the bounty that the thought of the giver of the bounty does not even cross his mind. It is all one for him whether he got the bounty in a desert or from the court of a king. His objective is كيف ما كان. Such a person does not express gratitude at all.

Second Grade: His joy and felicity depends not on the acquisition of the bounty but on the fact that when he gets it he advances arguments in favour of the giver's kindness and affection showered on the recipient. And in this regard his joy is so acute that even if he had got the bounty in a desert, he would not be happy by considering it insignificant and useless, since his aim would be to recognize the favour of the giver of bounties, not acquisition of the bounty. A man with such a sensibility does enter the state of primary, low gratitude but his gratitude is not without a tinge of flaw, for his eye is on the kindness of the giver because of the acquisition of personal desires.

Third Grade: The recipient of the bounty feels joy because with the help of the bounty he can fulfill his obligations to the giver of the bounty, and by

using it, he can achieve the goodwill of the giver, and through this he can move closer to the giver, and can always look upon the beauty of the giver. This thing is the highest stage of the grade. Alas! Compare the low-spiritedness and stinginess of the man who loves the giver of the bounty for the sake of the bounty with the high-spiritedness of the man who desires the bounty for the sake of the giver's goodwill!

Third Grade: This is to act according to the present which is the outcome of knowledge. Of this grade there are three kinds:

First Kind: This is of the heart, which is the intention and determination of the recipient of the bounty to spend the bounty he has got on the work which will please the giver, and the determination to obey divine commands and avoid anti-*sharî'ah* acts, and to perform in secret good and pious acts, and seeing favours and mercies coming to him in a continuous sequence to let in his heart flare up the craving for nearness to the giver of the bounty and respect and love.

Second Kind: This is the function of the limbs which is using the giver's bounty in order to obey him, and by means of the bounty staying away from negative actions, and employing each limb in his obedience which is peculiar to it and for which that limb is created. For example, the obedience of the eye is watching creation with a view to deriving a lesson from it, and the weak and subordinate people with affection, and peacemakers and scholars with reverence and the defects of Muslims with a motive for their concealment.

The obedience of the ear means that he listens to God's word and the Prophet's صلّى اللهُ عَلَيْهِ وَسَلَّمَ sayings and the conduct and ways of the prophets and to the righteous people of the past and *sharî'ah* sermons and warnings and will not lend ear to anything concerning debauchery, falsehood, foul speech, backbiting, etc. The obedience of the tongue is reciting, praising, and doing what is permitted and staying away from what is not, expression of gratitude and constantly praising the Almighty, and avoiding complaining, lying, backbiting, etc. This is how for each limb there is a distinct kind of obedience, sticking to which is compulsory for it, and staying away from sin is a must for it. And what sums up all kinds of obedience and what exalts one's status is always to contemplate the giver of bounties within the parameters of sanctity and to fulfil the obligation of paying gratitude to the Almighty with the admission of one's humbleness!

Now that you know the introduction, know now that a bounty divides itself in these two ways: one, along lines of profit and loss; and two, along lines of the particular and general. The first kind gets divided into three categories:

First, that which is gainful and stays forever in the world and in the Hereafter, such as knowledge and moral beauty. And these two are real bounties whose deliciousness is beyond decay both in this world and the other world. Their yield of fruit never comes to an end. The dull-witted and ignorant are denied this blessing, and they are liable to condemnation in the world and the Hereafter.

Second, that which is harmful and painful in the present, but eventually turns out to be gainful. And this is the material bounty in that it takes the seeker to the real bounty. And this kind is earthly or physical like a patient's forbearance or the patience with which he takes bitter medicine. Or it is of the other world, of the world of spirit like rooting out carnal desires and coming to grips with one's self. And this is to the prophets and God's favourites and to the perceptive the real bounty, whereas the ignorant and negligent and those with sensual passions regard it as a curse. As a matter of fact both are relief and bounty but in the garb of severity and misfortune because a) they offset diseases and sorrows, and b) eliminate sins and lapses. This one leads to health and safety, and that one to honour and greatness. Don't you see that when an ignorant small child is asked to take a bitter medicine, he regards it as a curse while a wise man considers it a bounty, and regards its provider as a benefactor? Similarly a mother because of her flawed reason prevents her child from ...., while the father, using his reason, thinks of safety and understands that the pain of disease is worse than the pain involved in. That is why it is said that a wise enemy is better than a foolish friend. Everyone is a friend to one's own self. But most are foolish friends, who, because of their ignorance and stupidity, embroil their dear self into a perpetual state of calamity and imprisonment.

Third, that which is an imaginary bounty, and one which in the present is sweet and profitable but eventually is dangerous and fatal. This too has two categories:

One, it is earthly and physical like eating honey mixed with poison. One eats it with relish and does not know it is poisoned. He believes, out of

his stupidity, that is a boon. That it is harmful and fatal will dawn on him after he has tasted it.

Two, it is otherworldly and moral such as committing anti-*sharî'ah* acts like adultery, paedophilia and drinking. The evil-doers think, considering the joy they derive in the present, it is a bounty, while to the sagacious it is nothing but absolute misfortune and disaster for they are convinced that committing the act will involve them in torture and repentance in the next world. They are safe whom God protects with His grace.

الا ان یتردار که الله برحمته

Second kind of bounty is that which is distributed between particular as well as general people. O dear!

اسبغ الله علینا وعلیک انعامه واحسانه واتم فضله وامتنانه

Know that a bounty is that thing which is intrinsically delicious and is naturally desirable. From the viewpoint of peculiarity and generality desirable bounties are of two types: one, intellectual, and two, physical. Knowledge and wisdom are intellectual bounties which are the characteristic of human beings. None of animals have any share in such bounties. Physical bounties are of two types: One, that in which all animals participate alongwith human beings, such as the pleasures of the belly and the private parts, which are the lowest form of common pleasures. Two, that pleasure in which only some animals share, such as the pleasure of dominance in which beasts share alongwith humans. The

ultimate in animality is the beginning of bestiality, and going beyond the ultimate in bestiality is the beginning of the light of intellect.

Overcoming bestiality which results in love of dominance is the job of sincere men. And when this tendency is got over, from behind the veil of mystery emanates the light of reason. The dawn of this auspicious day comes with the sign which indicates that the delight of knowledge and wisdom dominates all other delights, and knowledge of the Almighty, of His being, of His attributes and of the mystery of His acts dominates all delights. Here, the heart recovers from negligence and concealment and heads for health and safety, while the delights attributed to hearing, seeing and to the belly and the genital parts graduate into spiritual delights. The awesome delight coming from real knowledge vanquishes all other delights. Although this delight is in terms of hierarchy the greatest, it is one of the rarest delights as the delight of divine knowledge and wisdom is achieved by none other than the learned and the wise. Such people are as rare as ...., although there is a group of people who are ignorant and conceited, who insist on being recognized as men of knowledge. And there is a group of people who are arrogant, who pose as human beings but the gap between their appearance and reality is as wide as between earth and sky.

The lowest stage of knowledge is that where its greatness and respect does not dwindle, neither in this world nor in the other. Its delight is eternal and knows no death, no decay. One can get fed up of food and sex which are among common passions but getting fed up of knowledge is unimaginable. It is a treasure which needs no guard, no assistants and which does not get exhausted, no matter how much you spend it. Nor can dacoits lay their hand

on it, nor can a king's command dismiss it. Of delights, each one has a peculiarity. Most delights which are delicious in the present turn out eventually to be dangerous, and delights which are bad now are eventually gainful. But the delight of knowledge is sweet as well as gainful both in the present and in the future. These desirable qualities are inherent in its nature. And every pitiable man who barters this noble and gainful delight for an ephemeral, dangerous thing, hides the sun of bliss with the mud of despair. And by this stupidity he ever struggles after eternal loss. He is deprived of everlasting bliss, is the author of his own misfortune and is afflicted with negligence and ignorance. The substance of this misfortune is one of the sicknesses of the mind because..... It is the death of the heart by means of ignorance and negligence. God calls some of these seemingly alive men spiritually dead men:.... Obeying the call of the flesh is sickness of the mind and being overwhelmed by ignorance and negligence is death of the heart. And he whose heart is dead because of ignorance and negligence is in the eyes of God, a dead person, although ignorant and negligent men, seeing him alive physically, regard him as alive. And every fortunate, devoted man of God whose heart is alive with apprehension of God and love and belief, is in the eyes of God one among righteous living men and one of those who are blessed favourites of God, even though generally blind men consider him dead in the grave. Hence it is that God remarks about some martyrs:

ولا تحسبن الذين قتلوا فى سبيل الله امواتا بل احياء عند ربهم يرزقون، فرحين بما أتهم الله من فضله

"O Muhammad! Do not think that the stalwarts of Our royal court are dead or that their signs are obliterated from the table of existence, they are the ones who are truly sincere and loving who sacrificed in Our way their wealth and life, and who sought Our nearness by keeping themselves away from the contamination of desires and kept the inner sanctuary of their heart clean of the dirt of duality. They are eternally alive and shine forth with God's splendour in the sky of blessedness. And they are in a state of perpetual ecstasy due to the bounties of God, although ignorant, negligent men believe they are lying buried in the graveyard of death and with their blind eye see them in oblivion. Verse:

بروزِ مرگ چو تابوتِ من روان باشد — گمان مبر کہ مرا میلِ این جہاں باشد
جنازہ ام چو بینی، مگو دریغ، دریغ — بدامِ دیو درافتی، دریغ آن باشد
تنم بخاک سپاری، مگو فراق، فراق — کہ کاک، پردۂ اسرار عاشقان باشد

When I die and my coffin is led, do not think I am carrying with me any desire of this world. When you see my funeral procession, do not utter cries of alas! alas! What is deplorable is that one should fall into the snare of self. When you trust my body to the dust, do not say, farewell, because the dust is one of the veils hiding mysteries of lovers.

O dear! The distance between the men in terms of spiritual life and death and men's nearness and remoteness vis-à-vis real bliss is very wide. However, by and large, their levels fall into four categories:

First Category: Those mad with love of God and those beloveds who are ecstatic with divine instruction and whose hearts are taken away from

them and who are immersed in the sea of divine knowledge and are consumed in the fire of love, who have erased from the tablet of their heart impressions of the "other", and the droplets of whose consciousness have mingled with the ocean of Divine Unity, in whose heart there is no space for anything but the Almighty's love, and who derive no relief from anything but the mention of their beloved. These are God's beloveds and are monarchs of the realm which knows no decline. Although the existence of such a person is within the realms of possibility, he is hidden from the comprehension of scholars and is beyond the intellect of the wise.

Second Category: The accursed, unfortunate man roaming the wilderness of privation and moving aimlessly in the deserts of misfortune and loss who has never ever tasted the syrup of love and has not had a glimpse of the beauty of the Eternal Beloved, and who knows nothing except the joy of wealth and property, who does not drive the steed of his stamina in any direction but in the plain of sensuality, who is deep in anger and rage and desires and who is prostrate in the well of negligence, who is bound by the rope of stinginess and hypocrisy and is enslaved by the fear of his self and avarice, who is castigated by يعلمون ظاهرا من الحيوة الدنيا who prefers evil to good and to whom doing good is a bad thing, who is endued with the manners of the disobedient and the devil, to whom is forbidden what is lawful, and lawful what is forbidden. This man is perverted and unfortunate. He who mixes with him is a reprobate, and he who looks at him will have his heart covered with the dust of misfortune.

Third Category: The heart that seeks to follow the path leading to God and often is inclined to obedience of God, and with increase in its nearness to God, feels great delight, and engaged in divine praise achieves the light of the eye. But sometime physical relationships and carnal events create obstacles in its path and human characteristics come forward and create hurdles in its way forward. Even men of such a kind are rare for the traits they have are the starting point of the eternal realm and in every age deserving and noble men are always in a minority.

Now that you have been told of the hierarchy of these levels in the scheme of the world, the same is true of the next world, for this world is a mirror of the eternal world, and the earthly, shadowy images reflect the eternal verities, and the world of the senses is subservient to the hidden world, but, in existence, not in spirituality, since the eternal order is a reflection of the physical order such as the image in the mirror which follows the shape in the physical version, although from the point of view of ontology, it is secondary yet in the process of viewing it is primary for the viewer, since unless the viewer sees his image in the mirror, he will not know of the beautiful and ugly aspects of his appearance.

When men of perception apprehend in the world of senses an image, from it they pass on to a verity in the eternal realm and from it they observe some hidden mystery among the divine mysteries, and they turn that into a means of attaining nearness to God. But the blind-hearted men roaming the wilderness of negligence and imprisoned within their self are ignorant of such traffic. Their eyes never leave the physical phenomena. They are only after the carcass that the world is. They are intent on obeying their self and their carnal

desires so much so that in the grave of these blind-hearted men one of the doors to Hell opens with the key of their avarice and نار الله الموقدة التى تطلع على الافئدة it rains flames on their grave. Then he raises useless wails: ربنا اخرجنا نعمل عملا صالحا But alas! By then his time is over and the age of action already wasted. He is now at the stage of punishment and arrest:

اصبروا او لا تصبروا سواء عليكم انما تجزون ما كنتم تعملون!

Now that some mention has been made of the one who pays thanks, of the importance of thanks and of their mysteries and kinds, what remains to do is to point to the bounties, rewards and their quantities and effects of the Almighty, so that grateful, wise men get to know and men given to reflection have a sense of their standard.

O dear! Know that all orders of creation and members of creation receive from the Eternal Being a favour which, when there is a spate in the ocean of generosity, comes lapping against the shore of existence. Of baser bounties of phenomena, the bounty of feelings is one and of this kind still baser things are items of food , which feeds the body and is medicine for it. Food is the basis for human existence and something essential. In this regard a brief mention will be made of development of foodgrains which are essential to animal life and human life, of God's functions, of regional changes, of control over the means of the sky and the earth, of the sun, and the moon, and the stars, the air, water, clay and also of physical means in the development of

human and of animal energy and the intricacies involved in all this, so that the desirous, perceptive disciple knows that of all of these means, each one is such great, unparalelled wisdom that even if one of these comes to an end, not even all angels, jinni and human beings can reform him, and thus the whole scheme of existence will be imbalanced.

Now know that God has put with great wisdom nutrients into grains and seeds for the sustenance of the faithful as in the animal species, so that through this energy roots of plants assimilate food. And just as animals cannot eat everything but depend on specific food, similarly grains too cannot derive nourishment from everything. They need specific food for their nourishment. If you deposit one pound of wheat in a room or in water or on dry land, it will never develop. For its growth it requires a land whose soil is fed on rainwater or water from springs and rivulets. It should be porous from cultivation, and should have imbibed air and should emit scent from the warmth of the sun. It should contain refinement of the breeze, وارسلنا الرياح لواقح. It should be an amalgam of earth, water and air. God says:

فلينظر الانسان الى طعامه انا صببنا الماء صبا ثم شققنا الارض شقا

For plenty of nourishment and development of plants all this is not enough. That is why God in His wisdom willed that each cycle should consist of four seasons in order that new foodstuff might be obtained so that while planting the seed the moisture of wintry air offsets brittleness and dryness of the seed, and so that the combination of earthy vapours sets in motion the force of growth. And when the seed gets the capacity to sprout, the warm air

of spring and its moisture as also plentiful rains and a rise in temperature enable it to moderately assimilate nourishment that makes the plant branch out. And when the body of the plant grows to its fullest, the coolness and warmth of summer breeze ripens its essences which the body of the plant has taken in the spring air, and grains and fruit form in the flora with the colour and scent and taste of the fruit reaching its perfection and they are saved from getting burnt or wasted. And because of the assimilated warmth and coolness, grains and fruits and other kinds of produce achieve durability to the fullest and are protected against getting burnt and wasted.

Each of the four seasons has a specific effect in respect of creation of flora and fauna. Likewise, each star and planet has a special influence in respect of motion and inertia of minerals and plants and animals and humans and their dissolution and congealment, and in respect of their chemical freezing and liquefying, their combination and their structuring and condensation and their transition from greening and yellowing. And that specific influence is not in any other thing. For example, the elements of the Earth are warm because of the Sun. And the particles in the phenomena are characterized by rest and stability because of the influence of Saturn, and the flow of whatever exists and the dissolution of their watery substances is because of the influence and help of Jupiter. And in objects of sense perception the infusion of elements of wind and air comes from Mars. And the falling of wet vapours drop by drop and the falling of rain is due to Venus, and the mingling of dry vapour with moist vapour and the temperature in the bodies of flora and fauna is due to Mercury. And the immunity from excess of moisture in temperaments and the element of fire and the power of growth

changing into semen is due to the Moon. Similarly, each astronomical element has a quality and each star has its influence and each soul on the Earth and the heaven has a function not given to any other because:

وما منا الا له مقام معلوم!

And when the grains grow in the elements of water and earth and the influence of heavenly essences and astronomical bodies brings their development to culmination, they become fit for human's consumption and pass beyond the control of cosmic influence and enter in the realm of human life. So in this world right from the moment these grains are consumed upto the time they get a form and shape, which is the ultimate point in man's creation, they go through natural, animal and sensuous factors and structures and patterns. And to give a full account of all this is beyond a man's capacity. Briefly the matter can be put thus: The Almighty willed that each created object with a distinct quality either physical or inner be adorned perfectly with that quality. Food for man has perfection which depends on softness, smell, taste and colour. And each kind is apprehended through man's sensation. This faculty is in fact an earthly angel. The hierarchial functions of this order of angels are devised as those in heavenly angels. Each angel performs a function which cannot be performed by anyone else. And he cannot do what other angels do. So know about earthly angels too for terrestrial beings are imitations of heavenly beings.

Now know that these angels, who understand profit and loss appear among men and animals and preside over them in order. For example, the first feeling which comes to animal life is that of touch. It is the lowest of the

feelings. The lowest order of animal life is that which is devoid of the power of touch such as the earthworm. And this power is the point of difference between plants and animals, as every created thing that has passed beyond the order of plants and has attained to animal grade possesses this feeling. And this faculty apprehends softness and hardness and warmth and cold.

Then follows the power of taste, and it is allied, from the point of view of grasping sensation, to the power of touch. This power experiences sweetness, and bitterness and sourness and saltishness and fattiness, etc.

Then comes the power of smell. This faculty experiences good smell and bad smell. The difference between this faculty on the one hand and the other two on the other is this that the sense of touch and the sense of taste cannot feel without coming in contact with an object. And as for the sense of smell whatever the object, desirable or undesirable to it, it need not touch it. But the object to be experienced must be nearby for this sense cannot feel smell from a long distance.

Then comes the power of sight. It grasps shapes, structures and colours. If man had not this power, he would not experience aesthetic joy and he would be ignorant of the world of colours and shapes. Nor would he from a distance have a sense of inner meanings. So the Almighty endowed him with this blessing so that with its help he can unravel the mysteries of the novel world of shapes and colours and take delight in things aesthetic, and have a sense of physical benefit and harm from nearness or distance.

And since there were some sense perceptions beyond the jurisdiction of this power owing to the limitation of the body, the Wise Engineer invented the

power of hearing so that whatever was beyond the barrier was grasped and a distinction made between good and bad. By inventing this faculty He raised to perfection man's capacity for sensuousness and made man unique in comparison to other animals in respect of understanding intricacies of speech.

And since of these five senses, each sense is specific to one particular world of perception, and no sense can perform the function of any other, such as the power of hearing cannot comprehend the world of colours, and the power of seeing cannot comprehend the world of sounds and the power of smell cannot feel the world of taste, and the power of taste has nothing to do with the world of smells, therefore, the Wise Being positioned in the centre of the brain a common faculty of feeling making it the chief of all the five senses and in matters of gathering information and facts and in matters of perception. He made that faculty share in the functioning of all the five senses so that it became a comprehensive faculty taking in the perceptions of all of them. For example, the vision in the eye discovers the colour of water, the power of hearing discovers the sound of water, the power of smell discovers the smell of water, the power of taste discovers the taste of water, and the power of touch discovers the coolness of water, while the common faculty discovers all of these. Hence it is called the common faculty.

And since the common faculty did not have the power of memory which would have made it the custodian of information and impressions and secrets, it was superseded by the power of imagination so that in the treasurehouse of thought, images of profit and loss are protected against annihilation. If these two powers did not exist in man and animal, so the information of profit and loss which reached him and gladdened him or

saddened him, when that information came back, he would not recognize it with the result that his work would get prolonged and would ever put him to hardship.

And since man needs to catch and save images of perceptions in order to imbibe profit and ward off harm, similarly, he is in need to derive meanings of perceptions and then to save them. This cannot be done by the common faculty and power of imagination. Therefore the Wise Being put fancy and memory in the centre of the mind so that fancy grasps meanings while memory becomes their custodian. For example, the common faculty comprehends the images of friend and enemy while reflection saves them and perceives in the friend friendship and in the enemy enmity. And memory saves the meaning. The common faculty discovers images of favourite and delicious food and reflection saves these images. And fancy discovers the meaning of favourite and delicious food, while memory retains it.

In all these powers mentioned all animals and men share them in common. And if man did not possess any other powers besides these, he would be identical with other animals, because even animals have these powers. Since men catch them through stratagems, they have no idea of securing their freedom by offsetting men's stratagems. And what they like now, they eat greedily and they do not become conscious of its harm coming to them later. And they cannot think of their death in the future since these powers which have been mentioned and in which animals as well as men share, can only have a feeling of the present. Therefore, the Almighty gave man reason which can look before and after and which confers on him a distinction over other animals so that using it he can know the consequences

of food, etc, and understand its benefits and harms. And this is the lowest use of reason. And its highest use is comprehension of matters relating to God and survey of the mysteries of the Infinite.

Notwithstanding all these senses and means, if man did not desire food, all this would be useless for him, and all his perceptions and powers would be in vain, and not even one sense would be able to hold on to gain and drive away harm. A sick man has these perceptions but since owing to indisposition he has no appetite for food, he cannot eat any. That is why the Wise Being appointed volition, which is one of the terrestrial angels, to preside over man that prompts him to eat food according to need. And if this angel does not stop his task, the man will eat so extravagantly that he will die, just as plants which are devoid of volition assimilate in excess flood water which causes them harm and they get destroyed. Therefore in His wisdom God appointed the characteristic of surfeit over man so that he does not glut himself and so that food does not cause his death. After the perfection of this characteristic, if power and strength did not help him, the end would not be achieved. Imagine a man who is handicapped and desires a thing which is afar from him or hates a thing which is near him and owing to lack of strength neither can he eat what he desires nor can he take himself away from what he hates. That is why the Wise Being first perfected these qualities and then appointed strength on him so that in keeping with his will it will sometime bring his limbs in motion and sometime make them inert to enable him to eat what he desires and stay away from what he loathes.

And since volition and strength are two of spiritual matters and no action can occur from the world of spirit into the world of perception without

the instrument and cause of the body, just as God in His Wisdom has endued man's spirit with these qualities, He has likewise perfected his body with its limbs and organs — the feet help him go in quest of desirable things and run away from what is forbidden, the private parts in the continuance of posterity, and the stomach in holding food, and the tongue in the expression of meanings and the hands in eating food.

And for the purpose of man's dignity, for accepting the offer of it and for showing it and for collecting it and for dispersing it, man was provided with ways and means so that he does not, like other animals, have to bend his head on the ground to eat food, and the joints of his hands were made wisely so that if he wants, he can extend them and if he likes he can fold them and bring them to himself and can stir them in whatever direction he pleases. God made broad the palm of his hand fixing in it five fingers, with each finger divided into three joints and put four fingers in a row, while the thumb was placed in a corresponding position to these four so that he can run it on all the four and help them in closing and spreading the hand. Also, He created the fingers so that if he wishes, man can spread them and then join them so as to form a kind of tray, and if he wants, he can warp them into the shape of a spoon. Then He gave him nails on the tips of his fingers so that they can protect them from wounds and so that he can pick up small things with their help and clean them.

Notwithstanding all this, if there were no mouth, and teeth and palate and tongue and throat and the channel running through the throat to the stomach for conveying food, and intestines, and urinary sac, and digestive and assimilative system and organs for defecation, all else would be useless. So

God in His wisdom created the mouth so that it leads to the stomach and made the two jaws like the two millstones and fitted it out with teeth for masticating food. Since some food articles are meant to be cut and some to be ground, the teeth were arranged in three ways: some very sharp like the four teeth in the middle for cutting, and some round like ..... which break, and some broad for grinding like the molars. And the tongue was formed in the shape of a lever at the centre of grindstones so that while eating it collects food and places it under the large teeth and ..... And beneath the tongue were created two springs of water over which was appointed an angel who should mix water with the food in right quantity while it is being ground and turn the food into yeast so that the eater can easily swallow it. And when the eating is over, these springs get closed to the extent where the mouth and tongue do not get parched. If the water kept flowing always like it flows while food is being eaten, a flood of spittle would ever keep drooling from the mouth and one would feel embarrassed in public. One of the astonishing mysteries of this grinder is the fact that its formation is quite contrary to man-made grinders, since in the latter, the lower stone is static, while the upper one rotates. But the Wise Maker has devised this grinder so that its upper part is static while the lower rotates.

سبحانه ما اعظم شائنه واجل برهانه واوسع احسانه وامتنانه!

And when the food turns into paste in the mouth, its passage to the sac of stomach would be difficult without the throat and its tube and those organs which go with them. God created the throat with a tube and put their spheres separate. And from among the spiritual powers He appointed one over these

who can open them up while food is being taken. And when the food reaches them, they should crush it so that it is forced down the tube of the throat and slips into the stomach. And He made the stomach into a cauldron placing it between four organs. On its right side is the liver, and on the left, the gall-bladder. In the front is the flesh of the breast while in the back is the flesh of the back and the .... of the back. And He commanded the retentive faculty to close the mouth of the stomach after an adequate quantity has gone in so that with the help of the digestive power and the warmth of these four organs the food gets cooked and is reduced to a liquid like barley-water in colour and thinness. The anti-gravitational force pushes the food into the intestines.

And from the stomach to the liver runs a tube called mesentery. Gravitation carries the gist of the food through this tube into the liver as the sac of the stomach is not strong enough to take the food to that stage where it becomes nourishment to the organs. God in His Wisdom created the liver from congealed blood making it a grid, for it is the distributor of food in the city of the body. And when the cooked food in the stomach reaches it, its nearness and through the functioning of the grid it takes on the colour of blood and its components become like the elements in the animal body. And the substance of food at this stage through the process of cooking and liquefying by the liver and the grid turns into four kinds:

First, the food that gets ripened turns into pure, temperate blood and this is the best of all the four kinds. It is hot and wet. Its temperance is indicated by its redness, purity, sweetness and its being odourless. It nourishes all the organs of the body.

Second, phlegm whose elements do not reach perfection in the process of ripening. It is cold and wet. Its temperance is evident by its near-similarity with the blood. And in its thinness, thickness and colour it is moderate. Its advantage is that in the absence of food it turns into blood and nourishment for the organs. It keeps the organs fresh in their movement, so that by the warmth generated by the movement they do not dry up. Besides, its substance becomes food for the brain. Its surplus is assimilated and saved by the lungs.

Third, bile, which is considerably hot. It closes over the ripened food in the stomach like foam. It is hot and dry. Its temperance is evident by its redness and brightness and is light and fast. It has three advantages: one, it keeps the blood thin in the alleys of the organs; two, it carries the food into the lungs; and, three, it washes the intestines clean of stink and excrement. The surplus substance is assimilated by the liver.

Fourth, black bile which is the dregs of the food in the stomach settled beneath. It is cold and dry. It has three advantages: one, it gives consistency to the blood so that it becomes good enough as food for the organs; two, it becomes food for the bones; three, the temperament caries everyday a part of it to the mouth of the stomach so that the libido is stirred. The surplus from it is assimilated by the gall-bladder.

And when the essence of blood is purified of the calamities of ...., it is called chyme, and the gist of the chyme becomes the living soul. All arteries from the liver to all the organs are connected for the passage of the food. These arteries are called.... Then the power of distribution distributes the chyme among all the organs through these arteries. And these arteries are

known as .... Then the structuring power gives shape to each organ peculiar to it out of the elements of the blood like length, roundness, depth. Then the procreative force separates the semen from the body for procreation of the race and to each element in the semen gives the shape of an organ.

And when the refined blood which is ready to give nourishment to the body climbs out of the depth of the liver to the neck of the heart, both kidneys assimilate the watery substance of the blood so that the blood is purified of the adulteration to be fit enough for circulation through the veins. Of the wonders of God's workmanship, a wonder here is that the neck of the kidney is joined to the neck of the liver so that thin blood climbs from the liver and when it reaches the veins, the kidney sucks its watery substance and gives consistency to the blood and sends it into the veins.

If the neck of the kidney were not joined to the liver and the watery substance inside the liver were assimilated by the kidney, the blood would thicken and it would be difficult for it to climb up from inside the hair-thin arteries of the liver with the result that the organs would be deprived of their food. And the liver would swell up which would cause death. Therefore, the pure blood which the kidney sucks out of the chyme, the power of ... makes the blood in it food for the kidney, and the power of resistance sends the pure water into the urinary sac.

Hence if the kidney is damaged in any way, watery diseases like decrease in sexuality, backache, bodily thinness, ... diseases are caused, and if the gall-bladder has a problem, bile-related diseases like jaundice,

consumption, carbuncles and ... are caused. And if there is a problem with ...., diseases like leprosy, boils, blotches and melancholia, etc., are caused.

When the soul attains to the perfection of growth, its gist becomes the animal soul and the heart sucks it out. The stamina of the heart and its warmth ripens it for a third time within the heart. And its gist becomes the sensuous soul which the brain assimilates. All the organs are connected to the heart by means of cords. These are called the arteries. These arteries keep the body animated. These arteries are also called .... Then the remnants of this sensuous soul circulate from the heart into all the organs. This is the soul which distributes animation in the body. The nerves are connected from the brain to all the organs. Then the sensuous soul is ripened for a fourth time in the brain. And when it reaches perfection in refinement, it becomes the material for sensitivity and motion, and issues the light of sensitivity and motion through the organs and limbs.

And this is the soul which distributes sensitivity and motion in the body. This sensuous soul has two attendants: one, motive force, and, two, perceptive force. And the motive force has two attendants: one, active force, which is involuntary motion like trembling and convulsion; and, two, causal force. This too has two attendants: one, sexual drive, and, two, ire. The perceptive force is of ten types: five physical senses and five internal senses, as mentioned earlier. Each of these forces is a terrestrial angel.

God then in His perfect wisdom made the dome of head, which is the container of reason, out of fifty-five bones, to make strong the sensuous soul. The base of the dome of brain he made with seven different bones, the upper

jaw with fourteen pieces, and the lower jaw with two pieces and thirty-two teeth, four teeth between canine teeth and incisors, and lancet teeth, and grinders, and made with seven hollow pawns the pillar of neck, and the pillar of back He made with intertwined, terraced round pawns.

Then He made the rest of organs with two hundred and eighty different bones, and seven hundred thirty-two arteries, ligaments, chords and three hundred and sixty nerves, and five hundred and nineteen muscles. And the number of bones, arteries, nerves, chords, muscles in the body is one thousand nine hundred ninety-three, except for ligaments, membranes and .... Among these numbers, each is presided over by an angel who ensures the health and safety of each, protects it against the adverse effects of food and air, and also against the attacks of jinni and human beings, and the Devil and misgivings.

Underlying these muscles, and bones, and arteries, and nerves, and ligaments, and chords, and membranes are many points of wisdom and advantages. Of these some are hot and some cold, some moist and some dry, some active and some inert; if the heat cancels the cold, or the cold cancels the heat, or the moisture cancels the dryness, or the dryness cancels the moisture, or an active vein becomes inert or an inert vein becomes active, the human being will be restless and on the verge of death. But common people are ignorant of all this. And they know nothing except this that when they get hungry, they eat, and when they are under the influence of their libido, they indulge in coitus, and when they are angry, they oppress a weak man. And they do not know even this that oxen and donkeys eat more than they do, and that sparrows are oversexy in comparison to them. All their life they turn God's mercy and kindness into a wealth of their sins and waste God's favour

in pursuit of carnal desires. They never feel ashamed of their bad actions, and never think of the wide-ranging charity and generosity of God.

Sheikh Zun Noon said that one day he was doing ablution at a river-side. He spotted a scorpion coming from the desert. When it got to the bank of the river, it stopped. Out of the water came out a frog and the scorpion mounted the back of the frog, and the frog crossed the river, and the scorpion dismounted and moved away. The Sheikh was amazed, thinking to himself that there was some mystery involved in the matter. The Sheikh went across the river with his eyes on the scorpion. He kept gazing on the scorpion and followed it until they came under the shade of a tree. There he saw a youth sleeping in the shade. From the other side was crawling a very large snake and making for the youth in order to bite him. As the snake got near the youth, the scorpion too got there and it stung the snake on the head and the snake was killed there and then. The scorpion came back on to the bank of the river, and the frog again came back on to the bank of the river, and the frog again came out of the water, and the scorpion mounted its back and got across the water. The Sheikh thought that the youth must be one of God's favourite devotees. So he drew near the youth. When he got near, he saw that he was drunk and lying asleep. His mouth reeked of alcohol. The Sheikh's amazement grew. Then he heard a voice: "O Zun Non! Why are you astonished? You think we protect the pious, performers of good deeds and the chaste alone? Who will then take care of miserable people, adulterers, evil-doers and sinners? If our swirling water of forgiveness does not wash off the dirt of sin of sinners then who will? If our ocean of mercy does not help those wandering in the wilderness of delusion, then who will? If the cloud of our kindness and mercy

does not rain guidance on those wandering in the wilderness of carelessness, then who will? If the wind of our kindness does not salvage the boat of those who are drowning in the sea of selfishness and greed from the vertex of disobedience on to the haven of remorsefulness, then who will? The Sheikh fell into a trance. He hovered around the youth, saying:

ای خفتہ ای کہ دوست نگہبانِ جان تست — تو مست و غافل، و کرمش پاسبانِ تست
خوابت چگونہ آید از شوقِ آن کریم — کش رحمت و عنایت، بیش از گمانِ تست

O you who have fallen asleep! Your friend is the protector of your life, while you yourself are lying down intoxicated. How can you sleep in your love of God whose mercy and favour are far beyond your imagination?

When the youth woke up, he saw the Sheikh. He was ashamed. And he said: "O you reverend being in the Faith! This is not a place fit for you. What brought you here?" The Sheikh narrated the whole story. The youth gave out a cry, tore his clothes and shouting and crying went towards the desert. And he spent the rest of his life worshipping God.

O dear! Know that there is no limit to the favours and mercies of God, for men and dignitaries of His creation are all His bounties who have come from the sea of being on to the harbour of becoming owing to the winds of His charity. Each being is blessed again and again in each breath with thousands of spiritual bounties, as has been mentioned a little, by means of being and nothing. Of the kinds of bounties, the lowest is that of food which is the root cause of impurity and calamity.

We have briefly given a description of majestic working and heavenly planets and heavenly as well as terrestrial occupation of the Sun, the Moon, the stars and planets, angels, elemental temperaments and spiritual causes and physical instruments and acquisition of food for human and animal beings, which is the lowest of divine bounties. If we tried to give details regarding the bones, muscles, veins, arteries, ligaments and nerves, and tendens and their mutual interaction, even one full volume would not accommodate it all. The proportion of mysteries and intricacies of such matters is the same with other matters as that of the boundless sea with a drop of water. And the proportion of all of these with the behaviour of man, the impurity of body and delicacies of spirit, the essence of intellect..... is that of the refulgent sun and a particle of dust.

An analysis of some of these mysteries is dependant on that light which dawns from the east of God's divinity into the world of prophethood and whose reflection is seen in the hearts of those pure souls who roam in the wilderness of love and burn up there, and whose breeze refreshes the souls of those who are intoxicated with spiritual wine and the sparks flying from this holy flame provide warmth of inquisitiveness to the people shrivelled up with the cold of ignorance and the rains of its bounty transport the apostate wanderers in the valleys of despair to God. It is amazing that there are negligent, conceited, ignorant and blind-hearted people who know of God's rewards which are visible such as body, life, flora, fauna, mountains, deserts, earth, sky, jinni and human beings, and of inner bounties such as knowledge, faith and love and insight, revelation and belief and taste, intuition and solace and comfort, yet they lean against the walls of ingratitude and prefer perdition

to eternal bliss. And they disobey God day and night, and smear the sun of bliss with the mud of misfortune:

ابر و باد و مہ و خورشید و فلک در کارند — تا تو نانی بکف آری و بغفلت نخوری
ہمہ از بہر تو سرگشتہ و فرمان بردار — شرط انصاف نباشد کہ تو فرمان نبری

The clouds and the wind and the moon and the sun and the sky are all busy so that you earn your bread and eat not unmindfully. These all are in motion for you and at your service. It would be unjust if you did not show obedience.

O dear! A king gives a slave wealth and dress and a house, and a sword and asks him to take from the wealth what he requires for his needs and divide the rest among those devoted to him, and says to put on the dress, mount the horse, catch the sword and fight his enemies. Then he gives the wealth to the king, mounts the horse, catches hold of the sword and then girdes up his loines to fight against the king himself. No sane man would have any doubt in his mind that the slave bit the hand that fed him, and that he was deserving of execution. So, here you should know that flouting His command, most people show ingratitude to God and sell an eternal kingdom for considerations of carnal desires. Heavenly and earthly inhabitants shower on these immoral wretches diverse favours but these deviant persons throw on their heads the dust of misfortune and ill-luck. That is why God says:

وقليل من عبادى الشكور

That the number of individuals walking on the way that leads to that elevated spot is so small and the scarcity of those men who might be familiar with the mysteries of that lofty destination points to the superiority of destination as also of those who are worthy of reaching there. And it has been a way with God that infidels and deviant men are always in a majority, while accomplished souls are always unknown:

عزتِ عین در چنین کردا قتضا　　کز درِ ما دور باشد ہر گدا

The grandeur of that portal demands that every beggar stay away from it.

Do you not see that all mountains and deserts and the entire Earth are full of stones and clods of earth and that they are worthless? But diamonds or rubies which have perfection are rare. Likewise the state of gratitude which is the loftiest of all stages for devotees and is the cause of plentiful bounty and mercy and that too on a perpetual basis, is uncommon. And the number of favourites in the realm of guardianship and favourites of God's court who traverse the roads leading to that state is also small:

سالہا باید کہ تا یک سنگ اصلی ز آفتاب　　لعل گردد در بدخشاں یا عقیق اندر یمن

مدتہا باید کہ تا یک پنبہ دانہ ز آب و گل　　شاہدی را حلہ گردد یا شہیدی را کفن

It requires years on end before a stone of good quality changes with the sunshine into a diamond of Badakhshan or into an agate of Yemen. Endless months are needed before a cotton seed sprouts from earth and water and becomes a gown for a beloved or a shroud for a martyr.

O dear! Those who walk along the pathways of God's teachings and dwell in the world of God's blessings and hold on to divine gratitude and dismantle the signs of duality and denial of divinity are apparently very few, in the spiritual world they are very many. Although they are insignificant in the eyes of wretched, ignorant people, in God's court they are exalted. Although to unfortunate and stupid people they are not to be seen in the world, before the throne of the Almighty and His realm of bounties they constitute a whole universe. And should you require evidence on this count, then listen to the verse from the Qur'ân. God says:

انا ابراهيم كان امة قانتا لله

"Do not look on Hazrat Ibrahim's dignified, human face with blind and squint eyes, and do not count him among the denizens of earthly life and among those who are enthralled in the prisonhouse of their self, for his refined being is the pearl in the shell of earth and sky, and the blessing of his breath is the centre of the world and the people of the world. And adherence to his laudable conduct and actions is the source of spiritual reward for the human race. And his desirable traditions are a sign of guidance and instruction for all ages and people of the world. Although he is a man in mortal appearance, his wisdom with its implications is the essence of the entire world".

Likewise, in every era, and in every century, men like Hazrat Ibrahim owe their fealty to the Almighty God. Such men are the rulers of the eternal world and the pillars of the pious. They always walk loyally along the path which leads to the destination of serenity and with the tool of their advice they root out from the soil of oppressors weeds and thorns of wretchedness. Under

the aegis of these favourites of God the rebellious oppressors are reclaimed from the lowest depths of abjectness. Their auspicious influence carries the unruly and errant individuals to the acme of fortune and bliss. Such select people are the salt of the Earth, essence of the universe and chosen people of God:

هر چه از گردونِ گردان میرسد — از طفیلِ جانِ مردان میرسد
گر بنا شد نفسِ ارباب شهود — خود نگردد دور پرکارِ وجود

Whatever we get from the whirling sky, all that is due to God's chosen creatures. If these people of God did not exist, the compasses of life would not rotate of their own accord.

O dear! Know that those who express their gratitude to God are, while they exemplify their indebtedness through their action, in these ten situations:

Situation 1: Their recognition of the fact that they have to wish for continuous blessings from God without any claim and cause.

Situation 2: Their expression of gratitude for God's blessings in a spirit of humbleness.

Situation 3: Their expression of gratitude for the bounties received with thanksgiving and joy.

Situation 4: Maintaining etiquette in the use of the bounties for the will of God.

Situation 5: Refraining from complaining over delay in receiving the bounties.

Situation 6: Regarding as large, even when insignificant, God's bounty in consideration of God's greatness.

Situation 7: Regarding acceptance of the bounty as a bounty in itself in consideration of God's desire.

Situation 8: Regarding as an unending bounty the overwhelming modesty felt by the devotee.

Situation 9: Confessing to one's helplessness and imperfection in paying gratitude.

Situation 10: Knowing that thanksgiving at God's bounties is a fresh bounty in itself, for that is a key to new bounties coming in its wake.

Those who go through these situations have to pass through three stages:

First Stage: This is where thanks are offered for acquisition of favourite things and those needed. This is the stage for beginners treading the path of devotion and for those martyrs wanting to reach the lowest levels of martyrdom. From the point of view of recognizing gratitude, the commands of this stage are common for all communities and religions. In matter of gratitude, this is the lowest stage. That God accepts this insignificant gratitude shows how merciful and kind He is and how infinite His mercy is. According to لئن شكرتم لازيدنكم, He makes it the key to plentiful largesses. And

proclaiming وسنجزی الشاکرین, He redeems this community from the fire of despair.

Second Stage: This is where God is thanked for calamities and misfortunes, and where joy is expressed at severities and sorrows. And this is the stage for those who walk the path of devotion and who seek the eternal world. Pious, modest and austere men are in the habit of preferring modesty to superiority, poverty to affluence, sorrow to joy, anonymity to fame. And the objective of these men is different from that of common people. While men look on earthly affairs, these look on their spiritual aspects. While common people get enamoured of vanities of life these, knowing their ultimate end on the basis of their spiritual quest and fear of God, stay away from them. While common people are engaged in constructing the world, these are busy dismantling it. Anything that is a hurdle in their attempt is outright spurned by them. And whatever is ephemeral, they stay away from it. This group of men, away from the negligent and the covetous, long for Heaven. The Prophet صلّی وَسلّمَ عَلَیهِ اللهُ referring to these people says:

ان اهل الجنة بينهما هم فی نعیمهم اذ سطع لهم نور من فوقهم اضائت منه منازلهم کما تضیء الشمس منازل اهل الدنیا فینظرون الی رجال من فوقهم فی اعلیٰ علیین یرونهم کما یری الکوکب الدری فی افق السماء قد فضلوا علیهم بالانوار والجمال والنعیم کما فضلت القمر علی سائر النجوم فینظرون الیهم یطیرون علی نجب تسرح بهم فی الهواء یرون ذالجلال والاکرام فینادون هٰئولاء اخواننا ما انصفتمونا کنا نصلی کما تصلون و نصوم کما تصومون فما هٰذا الذی فضلتم علینا فاذا جاء النداء من قبل الله سبحانه وتعلی انهم کانوا یجوعون حین تشعبون و یعطشون حین تروون و یعرون حین تکسون ویذکرون حین تسکنون و یبکون حین تضحکون و یقومون حین تنامون فلذالک فضلوا علیکم۔ صدق رسول الله!

"When in Paradise men will be in the company of hour and handsome lads, from the heights will shine forth a splendour whose light will eclipse their joys just as the rising of the sun dispels signs of darkness. Then they will see a group of people beholding from the heights the light of God. Seeing them thus surpassing them in having been blessed with resplendent splendour, they will grow envious as the stars are envious of the Moon, and wrapping up within themselves they will see those men borne high amidst that lustre, resembling birds beating their wings longing for a divine glimpse. They will be far away, from their rivals, beholding the beauty of their Beloved. These people will shed tears of privation and will cry out regretfully: "Our brethren! Why were you being unjust? Why did you keep us from this bliss? While in the world, we too participated with you in prayers and fasting. Then how come you are blessed, while we are deprived?" From God will come the reply:

"They are blessed this way because in life when you fed your wretched self with diverse dishes, these people went hungry, when you indulged in different food items and beverages, these people wandered the deserts of thirst. When you adorned yourselves with various dresses and moved about vainly, these people stayed naked. When you shrivelled up in the cold of obliviousness, these people ran fever from our love. And when you laughed from abundance of joy, these people shed tears pining away in divine love. And when you craved for your personal comfort and slept in soft cushions, these people lifted the burden of devotion with earnestness and humbleness. That is why they have attained to this level today, and they have been blessed with a glimpse of Us, and have beheld the beauty of our charity and grace.

Third Stage: And this is the stage attained by perfect devotees and those who are close to God. They are the beloveds in the court of the Almighty who have found favour with God, marked by instruction and are God's favourites, the droplets of whose chaste souls God grabbed and mingled with the sea of purity, and whose bodies were draped with cloth of devotion by God's chamberlains, and who walking on the path of loyalty drank the venom of destruction, and who drank in divine sanctuary the nectar of eternity. The dignified washerman has cleaned the dress of this group of its various kinds of dirt.

These men are delivered from the impurity of mortality and are seated on the throne of eternal realm. They are not oblivious of the vagaries of the world, nor are they in any way affected by the merits and demerits of bad people. Neither are they allergic to bodily discomforts nor are they inclined to spiritual rewards. They are focussed on the beautiful face of their Beloved.

They place themselves at the path where they can receive the wafts of scent emanating from their Beloved. The breath of these devotees of God who excel others in their devotion becomes for the worldly men the key to their livelihood, and the light of these crusaders in the world of God becomes a means of relief and solace for spiritual people. These Yusuf-like men, the beauty of whose countenance is hidden from the sight of unworthy men, and the hem of the garments of these Christ-like men is outside the reach of conceited ignorant people, since لولیائی تحت قبابی لا یعرفهم غیری

O dear! The kind of thanksgiving, which we have mentioned a little, is just an indication of the custom of successful devotees and God-worshipping men. And those struck with inner blindness have no idea of it whatsoever. The path of gratitude, which is one of the highways leading to bliss, is barred to the blind suffering from ignorance in so far as bounties are concerned, both physical and spiritual, for from among the bounties bestowed, whose signs and benefits are common to all is like smelling the fresh scent of the breeze. If for a while, somebody has his mouth and nose sealed or if he is confined to a well or a hot bath where he cannot breathe, he will die. If some ignorant man gets rid of this hardship and then smells the scent of the breeze, he will momentarily appreciate the blessing. When that moment passes, he will once again forget all about it. Likewise, the bounty of health, which is the foremost among other bounties, is not recognized by those living in ignorance and they do not offer thanks for it until they are afflicted by one disease or another. This unfortunate group is like that indocile slave who deserves continuous torture and once for a moment there is a let up in his torture, he considers it a

kindness, but if the torture is totally stopped, he is overcome by evil and ingratitude and becomes unruly.

This is true of most people who regard excessive wealth as a boon and nothing else. And to them the only delight comes from satisfaction of the tummy and the private parts. And they do not know that each breath that one takes in and that which he breathes out is attended with two rewards. These are due to two angels. One of them who causes the expulsion of the breath sends out burnt out smoke, while the other causes through the inspiration the taking in of fresh air with coolness and causes it to go right into the heart so that the cool air alleviates the discomfort of the heart from the heat of the body. If these two angels neglect their duty even for a while the connection between the heart and the fresh air will snap which will cause death.

Just as breathing depends on the face and the mouth and the throat and the windpipe, similarly the mouth depends on the head, the head on the body, the body on food, and food on water, air, earth, the sun, the moon, the cloud and the rain, and all these depend on the sky and the earth and both depend on the heavenly and the earthly angels. And all these are intertwined just as the limbs of a man are.

If one limb of a man's body has a pain, all the other limbs share in its pain. Similarly, when someone commits a sin even for a while and disobeys God and is ungrateful, he causes all others to commit the sin of ingratitude. And every entity from the lowest depths of earth to the Pleides with ethereal, heavenly, physical, natural, mineral, floral and animal entities — all curse him. It was with this in mind that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to pray:

"God! How shall I thank you for your unbounded blessings? With your wisdom and authority each hair on my body is blessed with two mercies. One, you always maintain its foundation, health and safety. Two, you perfect its structure against the hardships of the dryness and coldness of various winds. This kind of vision belongs to sharp-sighted men of the spiritual world and to those who dwell quietly in the shrines of knowledge, and to those who have wiped away dust from their heart and who have captured in the crusade the ball of mysteries. They are the phoenix winging through the sky of truth, and living in the shade of *tooba* [a tree in Heaven] have attained spiritual purity. They have taken a ride on the streets of purity in the expanse of the world of intuition and have read on the tabloids of creation the profound signs of divinity and have observed clearly that each blessing of the world is mixed up with hundreds of dangers, and that each of the world's joy is followed by calamities. An ephemeral joy is not as valuable as the agony of separation. And the awareness of joy has nothing to do with the calamity of death. Such people regard nothing as a bounty except spiritual bounties. And they do not value any joy except that of knowing Reality.

But ignorant, conceited people with their sick minds who cannot know the joy of understanding Reality have to go through a treatment. And the treatment is this that they concentrate on afflicted people, so that they realize what a blessing is, and also think of the dead and so recognize the value of life.

It has been reported that one among the learned men of Sufiya, may God have mercy on them, visited everyday mausoleums, hospitals and law courts. When they made a query about this, he said: "I go to hospitals where I

see patients afflicted with various diseases so that I know what it means to have sound health. And I go to law courts where I become acquainted with the offences of criminals and their punishments, so that I know what it means to have purity of conscience and safety. And I go to graveyards and reflect on the dead for the only best thing they would want would be to be returned to the world just for one day so that the sinners atone for their sins, and so that a devotee may practise more devotion. It is so because on the Day of Judgment, which is the day of retribution and reward, and a place of remorse and loss, both devotees and sinners will be immersed in the sea of contrition and bafflement. The sinner will be crying out saying, 'Why did I not perform good deeds?', while the virtuous man will be biting his hands exclaiming, 'I could have been more devoted because I had the strength to do so, why was I not?' The devotee will shed a flood of tears saying, 'Why did I not vie with those who excelled me in devotion?' The sinner, bowed down by torture, will shriek out, 'Why did I subject myself to humiliation?'

It is stated that Rabi bin Khaseem was one of the distinguished followers. Despite his best endeavours, what he had was a grave he had dug out in his house. Everyday he wore an iron yoke in his neck and put on coarse canvas clothes and then slid down into the grave, and for a good while lay there on the side and then said: "God! This is the grave you have promised us. Now return me for one day into the world. Maybe I do some good deed which may help me out". Then he rose to his feet and said: "O Rabi! What you craved you have got. Seize now the opportunity and make the most of the time you have got, and do not be lax about collecting what you can in the day ahead, before you ask for time and it is not granted you, for there is nothing

better than life and health and safety. And one who does not understand this, is involved in torture as it is said:

ان الله لا يغير ما بقوم حتى يغيروا ما بانفسهم

جعلنا الله من الشكرين لانعامه، الفائزين بنيل مزيد فضله واكرامه انه قريب مجيب

Chapter Nine

Concerning patience and its essence, and patience and gratitude, and superiority of one over the other as a contentious issue among scholars, contention regarding issues connected to patience and divergence of views involved, and of its strength and weakness, and of its hierarchies and its need, and its achievement which is necessary for men of affluence, as he who is blessed with continuous blessings from God is supposed to be specially careful about the obligations of devotion. And he who is appointed to run the administration of the world (which is a place of contingency and a place of calamities and accidents) is expected to practice forbearance and resignation with which to greet hardships and misfortune. And since God's wisdom is in operation in a way where most administrators are offered a robe of honour in the form of misfortunes and as most people who are rewarded with worldly wealth take the polo-ball of wealth with sticks of hardships (سنة الله التى قد خلت من قبل ولن تجد لسنة الله تبديلا), therefore the righteous observe patience over disasters and consider it a sign of blessing and facing hardships they regard as a sign of security.

قال الله تعلى : وجعلنا منهم ائمة يهدون بامرنا لما صبروا

In order to instruct those who are out to know the truth and those who explore realms of knowledge, God says: "We, the Supreme Being, have in our wisdom exalted to the status of leadership those of our devotees who are steadfast in their devotion and who watch out for the signs of perfume coming from divinity by virtue of patience and steadfastness. And these holy

favourites of God's court we have endowed with dignity and have given the keys of instruction to these informed souls, and have centred in their personalities the treasure of intellect, and have reserved for them the spiritual kingdom which is an infinite source of joy and good fortune, as:

انما يوفى الصابرون اجرهم بغير حساب

عن جابر بن عبد الله الانصارى رضى الله عنه ، قال : سئل رسول الله ﷺ عن الايمان، قال : الصبر و السماحة

Jabir bin Abdullah رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was asked about the meaning of *imân* He said: "*Imân* is the arresting of breath while bearing the hardships of spiritual devotion and determination about achieving eternal bliss and being uninterested in worldly matters".

وعن انس بن مالک رضى الله عنه ، قال : سئل رسول الله ﷺ : اذا اراد الله بعد خيرا او اراد ان يصافيه صب عليه البلاء صبا فاذا دعاه قالت الملٰئكة : صوت معروف فان دعاه ثانيا فقال يا رب! قال الله تعلى : لبيک عبدى وسعديک لا تسئلنى الا اعطيتک او دفعت عنک ما هو شر او ادخرت لک عندى ما هو افضل منه

Ans bin Malik رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "When God wills to exalt a devotee to a high station and to cleanse him of human frailties, He rains down on him misfortunes. When he raises a cry of helplessness into the divine world, the inhabitants of get perturbed at the pace of his ascent and by the tone of his voice which they recognize as a familiar voice. When he sends the emissary of his heart to the

Divine Court through hidden avenues, God reveals Himself to it and He responds to. Saying, "O Our devotee! We have taken care of you through Our wisdom so that it fulfills your need or removes that calamity which has struck you or according to your goodness meet your requirement which Our wisdom reserves for you in the eternal treasure and where you will behold Us".

وروى ان رجلا قال : يا رسول الله ذهب مالى وسقم جسمى، فقال رسول الله ﷺ : لا خير فى عبد لا يذهب ماله ولا يسقم جسمه ان الله تعلى اذا احب عبدا ابتلاه ثم صبره

It is stated in **عليه الصلاة والتحية** that a man came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and complained of his straitened condition and said: "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! The swirling flood of misfortunes has struck at my livelihood and the blows of pain and sorrow have flattened my body". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Your condition which you do not like is a cure to your spiritual troubles and a key to the eternal world, because the devotee for whose illness God does not prescribe the cure of economic adversity and to whom he does not administer medicine, does not flourish. And when God chooses to install a devotee on the throne of love, he batters him with arrows of misfortune, and while he is surrounded by hardships, he puts on him the robe of forbearance and makes his heart sip the nectar of pleasure.

قال رسول الله ﷺ : قال الله تعلى : من سلبت كريمته فصبر جزائه الخلود فى دارى والنظر الى وجهى

The Prophet صلى الله عليه وسلم said: "God says, 'In our wisdom when we took away some one's eye-sight, we put him to the test. If he is patient and sees in the mirror of his trouble the reflection of our bounty, we give him Heaven by way of a gift and reveal to his seeing eyes our view'".

وقال رسول الله ﷺ، يقول الله تعلى: اذا وجهت الى عبد من عبادى مصيبة فى بدنه او ماله او ولده ثم استقبل ذالک بصبر جميل استحييت منه يوم القيامة ان انصب له ميزانا او انشر له ديوانا

The Prophet صلى الله عليه وسلم said: "God says, 'When in our wisdom we send a misfortune to a devotee which makes him pursue disasters which destroy his property or involve him consecutively in misfortunes which melt his body in the crucible of disease and sorrow or devastate his heart through bereavement of his children, and yet he does not grumble nor lose patience but is an apostle of forbearance, then we feel a sense of shame at overburdening him with our taunts for his sins or by counting his evil actions on the Day of Judgment.

وقال رسول الله ﷺ: ان رجل ليكون له الدراجة عند الله لا يبلغها بعمل حتى يبتلى ببلاء فى جسمه فيبلغها بذالک

According to the scholars of the traditions **ان** here means **ربما**. The Prophet صلى الله عليه وسلم said: "It so happens many times that the angels in charge of fate reserve in the court of the Almighty a high station for a devotee opening for him the door leading to a great bounty and the devotee is not able to lift himself to that position through his good acts, and he gets involved in

some physical ailment but through the rigorous exercise of his self he is goaded to attain that place and using the whip of his wisdom he does get to that position.

روى انه لما قوله تعلى من يعمل سوءا يجز به ولا يجد من دون الله وليا ولا نصيرا، قال ابو بكر رضى الله عنه : كيف الفرح بعد هذه الأية؟ فقال رسول الله ﷺ : غفر الله لك يا ابا بكر الست تمرض؟ اليس يصيبك؟ الست تحزن؟ فهذا ما تجزون

It is said that when the verse **من يعمل سوء ايجز به** was revealed which means, "He who does an evil deed will be punished with the same deed", Abu Bakr رَضِيَ اللّٰه تعلـــى عَنْهُ said: "How can one feel joy in the face of such a verse? For the evil deeds done by the sensual self are unending, while the frail human frame has no capacity to bear the punishment for them". The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "May God forgive you! O Abu Bakr رَضِيَ اللّٰه تعلـــى عَنْهُ! Do you not fall ill? Do you not get afflicted with sorrow? All this is the punishment for believers".

وعن انس بن مالك رضى اله عنه قال رسول الله ﷺ: ما تجرع عبد قط جرعتين احب الى الله من جرعة غيظ ردها بحلم وجرعة مصيبة يصبر الرجل لها

جرعه is a draught of *sherbet* taken at a gulp. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "To God no one who drinks either spiritual *sherbet* or material *sherbet* has ever drunk a better and more favourite *sherbet* than these two

kinds of *sherbet* — one, suppressing wrath with patience and, two, bearing a misfortune with forbearance".

عن انس بن مالک رضی اله عنه قال، قال رسول الله ﷺ: اذ کان یوم القیامة جیء باهل الاعمال فوفوا اعمالهم بالمیزان اهل الصلاة والصیام والصدقة والحج، ثم یوئتی باهل البلاء فلا ینصب لهم میزان ولا ینشر لهم دیوان و یصب علیهم الاجر صبا کما کان یصب علیهم البلاء صبا فیود اهل العافیة فی الدنیا لو انهم کانت تقرض اجسامهم بالمقاریض لما یرون ما یذهب به اهل البلاء

Ans bin Malik رَضِيَ اللهُ تعلـــى عَنْهُ reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "On the Day of Judgment when men will be collected at the place where rewards and punishments will be given, the prayers, fasting, payment of the tithes and performance of Hajj by the righteous and performers of good deeds will all be weighed by the scales of justice, and then will be called those who had borne misfortune and sorrow. And just as today, the devotees use all their patience in the face of misfortunes, tomorrow the treasurers .... will rain upon them rewards and they will be flooded by comforts, bliss and God's grace to the extent that those who had lived their life in luxury will exclaim, 'O, if we too had faced hardships in the world! If we too had gone through trials and tribulations!"

وعن خباب بن الارت رضى الله عنه قال، اتينا رسول الله ﷺ وهو متوسد بردائه فى ظل الكعبة فشكونا اليه فقلنا :ا رسول الله الا تدعوا الله ليبسط لنا؟ فجلس محمارا لونه ثم قال:ان من كان قبلكم ليوئتى بالرجل فيحفد له فى الارض حفرة ويجاء بالمنشار فيوضع على رائسه فيجعل فرقتين ما يصرفه ذالك عن دينه

Bin Art reported that they went to see the Prophet صلى الله عليه وسلم. He had put his blanket in a heap under his head and was leaning against the Ka'ba in its shade. We complained of our weakness, of poverty and of persecution from the unrighteous. We said, "O Prophet صلى الله عليه وسلم of God صلى الله عليه وسلم! How nice it would be if you requested God to open to us the doors of generosity". When the Prophet صلى الله عليه وسلم listened to us, his face grew red, and he said: "Before you came into existence, a group of people belonging to Safa were so loyal that they did not care about their life. Another group whose members were evil and sinful would sink wells in order to kill these devoted people and cut their sacred bodies with the saws of misfortune. And those pious people keen to follow God cared not a bit about their lives. Their loyalty to God made them utterly indifferent to the enemy's oppression. And they did not turn their back on their religion".

وعن بن عباس رضى الله عنه قال: شكا نبى من الانبياء عليهم السلام الى الله تعلى فقال يا رب العبد المؤمن يطيعک ويجتنب معاصيک تزوى عنه الدنيا وتعرض له البلاء والعبد الكافر لا يطيعک ويجترء على معاصيک تزوى عنه البلاء وتبسط له الدنيا. فاوحى الله تعلى اليه: ان العطاء لى والبلاء لى ويسبح بحمدى، فيكون المؤمن عليه من الذنوب فازوى عنه الدنيا واعرض له البلاء فيكون كفارة لذنوبه حتى يلقانى فاجزيه بحسانته، ويكون الكافر له حسنات فابشط له الرزق وازوى عنه البلاء فاجزيه بحسانته، ويكون الكافر له حسنات فابسط اله الرزق وازوى عنه البلاء فاجزيه بحسنانة فى الدنيا حتى يلقانى فاجزيه بسيئاته

Ibn-i-Abbas رَضِيَ اللّٰه تعلـــى عَنْهُ reported that one of the prophets of the past lodged a complaint before God, saying: "O God that looks after high and low! And Forgiver of the young and the old! What wisdom is there in your taking away worldly things from your devotee who girdes up his loins in your devotion and who is averse to sin but whom you kill with the sword of calamity? And as for the unruly infidel who outrages the believers and who commits sins, for him there are all facilities of the world and from whose garden of pleasure you remove thorns of pain?" From the court of God came the response: "Verily, bounty comes from Us and calamity comes from Us, and each is testimony to the sacredness of our honoured and dignified court. I snatch the world from the dedicated believer because it is sinful, and his passionate self I kill with pain and disaster so that this becomes a means for him to make atonement for his sins, and so that he finds his position near Us between Our favourites. And unto the unruly infidel, We widen the range of

the world's good things, and for a few days let him alone without any resistance in the animal pastures so that in the world he reaps the advantage of his good deeds but in the life hereafter he bears eternal punishment".

وعن بن مسعود رضى الله عنه قال قال رسول الله ﷺ الصبر نصف الايمان واليقين الايمان كله

Abdullah bin Masud عنْهُ تعلـــي الله رَضِي reported that the Prophet اللهُ صلّى وَسَلَّمَ عَلَيْهِ said: "Patience is one-half of faith and belief is complete faith". Why is patience one-half of faith is a question that calls for a foreword, which is this: Some scholars apply the term *imân* or faith to the principles of the religion, while others explain the term as righteous deeds which are the outcome of confirmations; still others take it to mean all confirmations and deeds. All three are well-known explanations. To all three the essence of faith is common. One of the tenets is the Prophet's وَسَلَّمَ عَلَيْهِ اللهُ صلّى remark: **الايمان بضع وسبعون شعبة** . The fact that patience is one-half of faith is also evidenced by a third statement and by the conditional "all". And all followers of the traditions and researchers in their use of "faith" imply all confirmations and deeds. Hence faith has two elements: One, belief, and, two, patience. By belief is meant absolute awareness of the principles of the faith which one can know from the Almighty Himself. And by patience is meant action.

... tells the devotee that devotion is useful, and that shunning vice and being loyal in devotion is not possible without patience. So, accordingly, patience is one-half of the faith. God knows better.

وقال رسول الله ﷺ: من اقل ما اوتيتم اليقين وعظيمة الصبر من اعطى حظه منهما لم يبال ما فاته من قيام الليل وصيام النهار

The Prophet صلى الله عليه وسلم said: "The minimum that the Distributor of Bounties has given you from the table of His rewards laid in the beginning is the dazzling diamonds of belief, and the pearls of mysterious patience. And anyone who got a considerable portion of this bounty, suffers no loss to his beauty through keeping vigil by night vigil and through fasting by day".

وقال رسول الله ﷺ: الصبر كنز من كنوز الجنة

The Prophet صلى الله عليه وسلم said: "Bearing the hazards of the world and tasting the bitterness of contingencies of earthly mishaps is one of the treasures of Paradise".

وعن ابن عباس رضى الله عنه قال دخل رسول الله ﷺ على انصار فقال: اموئمنون انتم؟ فسكتوا. فقال عمر نعم يا رسول الله! قال: وما علامة ايمانكم؟ فقالوا: يشكر على الرخاء ونصبر على البلاء ونرضى بالقضاء قال: انتم موئمنون ورب الكعبة

Abdullah bin Abbas رضي الله تعالى عنه reported that the Prophet صلى الله عليه وسلم walked into a gathering of Ansars one day and said: "Are you believers?" All were silent. Hazrat Umar رضي الله تعالى عنه said: "Yes, O Prophet of God صلى الله عليه وسلم!" The Prophet صلى الله عليه وسلم said: "What is the proof of your belief?" He said: "We express our gratitude to the Almighty for His bounties. And in times of hardships we use the key of patience in a bid

to provide ourselves relief. And in matters of destiny and God's commandments we tread on the path of resignation to God's will". The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "By God, you are believers! These are the qualities of believers, and anyone endued with them is immune to eternal punishment".

عن عائشة رضى الله عنها قالت، قال رسول الله ﷺ: لو كان الصبر من الرجال لكان كريما

Hazrat Ayesha رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "If the reality of patience were a male, then manliness would be a sign on his face. One would not hear any undesirable word from his actions or speeches, as distribution of offers and bounties is a characteristic of generous men, and giving up persecution is in the nature of God's favourites".

وعن على بن ابى طالب كرم الله وجهه قال،قال رسول الله ﷺ: من صبر على المصيبة حتى يردها بحسن عزائه كتب الله له ثلاث مائة درجة ما بين الدرجتين كما بين السماء والارض

Hazrat Ali رَضِيَ اللّٰه عَنْهُ تعلـــي reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "He who bears with patience life's woes and does not complain but tolerates them cheerfully and with patience, to him God will offer three hundred high places in Paradise, while in this world the distance between any two places will be as wide as between earth and sky".

وعن ابن عمر رضى الله عنه قال، قال رسول الله ﷺ: انتظار الفرج بالصبر عبادة

Ibn-i-Umar رَضِي اللّٰه عَنْهُ تعلـــي reported that the Prophet صلّى اللّٰهُ عَلَيْهِ وسلّمَ said: "It is the way with men of pure souls and friends of God to hope to open the doors of relief and goodwill with the key of patience and belief".

وعن انس رضى الله عنه قال، قال رسول الله ﷺ: النصر مع الصبر والفرج مع الكرب

Ans bin Malik رَضِي اللّٰه عَنْهُ تعلـــي reported that the Prophet صلّى اللّٰهُ عَلَيْهِ وسلّمَ said: "The ordeal of patience is the bequeather of leadership and the ordeal of sorrow and grief is the key to relief". Abu Zarr-i-Ghaffari رَضِي اللّٰه عَنْهُ تعلـــي reported that the Prophet صلّى اللّٰهُ عَلَيْهِ وسلّمَ said: "The good fortune of the believer is in patience and steadiness and his victory is in his disintegration and his honour is in good deeds and his light is in piety".

وروى ان الله تعلى اوحى الى داود عليه السلام: يا داود تخلق باخلاقى انى انا صبور

It is said that God sent revelation to Hazrat Dawood رَضِي اللّٰه عَنْهُ تعلـــي: 'O Dawood رَضِي اللّٰه عَنْهُ تعلـــي! If you crave nearness to Us, then endue your self with attributes we like, and adorn your personality with our virtues, and have patience over hardships, for we, although we have authority over everything, have patience in all matters".

O dear! Know that men in right senses get to know about different stages of religion in two ways: traditionally and intellectually. As for the traditional way, whatever we have said about patience is enough for sagacious individuals, for a complete description of it would be very long. The

sacredness and importance of patience is indicated by the fact that God has mentioned it at seventy more places in the Qur'ân, and has in its context often mentioned rewards and high stations. However, the second mode is intellectual. It cannot be attained if its essence is not grasped, as knowing of His grandeur and station is knowing His attribute and the essence of attribute depends on the Knowledge of possessor of the attribute.

Now that you have come to know of the preface, know then that patience is one of the stages of the faith and all the stages of the faith get organized by knowledge, and trance and action. Knowledge is like the root of trees, and trance is like the branches and action like the fruit. And one cannot achieve patience except through previous knowledge, which is knowing the injuriousness of pursuit of desires and the aftermath of sensuality. And the existing trance which implies patience is inner hatred of harmful carnal desires in the future, and action which is entailed by action and knowledge is the fruit of trance. And the knowledge of this fact is dependant on pure and base forms of creation and on state, animal and human knowledge, for the denizens of heavenly world, the holy angels, cannot be thought of as having patience. Likewise, patience cannot be attributed to beasts and animals.

However, the angels are pure intelligence and are without the contamination of carnal desires and physical sensuousness. Their enduring longing is approximity to God and joy is their food. They do not experience the dark anarchy of contending physical forces and so there is no need for them to have patience.

An animal is a lowly creature and is devoid of the light of intellect. It is purely made of passions and it is governed, whether in motion or at rest, by passion and nothing else. There is no reason in it which could stop its libido and which could be termed patience.

However, man who combines in himself heavenly and earthly elements, although a defective animal in the beginning, since he then has then nothing but passion for food which he needed, gradually develops a desire for play, then for self-adorning, then for marriage, then for wealth, then for pomp and show. And at young age one cannot use patience in all this because patience.... and when there is opposition between necessities and demands and when there is conflict and war. And in a child there is nothing but a battalion of self and its longings. So where is the necessity of fight?

However, God in His perfect wisdom willed that in adulthood, which is the peak of bodily perfection, mankind should be put under the surveillance of two angels, the first a guide and the second, conferring strength on them. With the help of these two angels a man acquires two qualities, one, guidance, and two, strength. The guidance of the angel gives him knowledge of Divinity and of the prophets, and of prudence which is connected to consequences, and is set apart because of this from animals because animals have no guidance to lead them to prudence but all their strength is applied to the demands of sensuality in the present and to deriving timely titillation, whereas a man because of the light of guidance sees in the present sensuality the harmful consequences. But unless strength coming from the concerned angel is combined with guidance,the light of guidance alone cannot forestall harmful results of sensuality. Do not you see that a sick man has the guidance which

gives him an awareness of his sickness but does not have the strength to cure it but remains in the stranglehold of the disease unable to do anything about it? And when strength coming from the angel is united with guidance, the true seeker can with his endeavour keep at bay sensuality using his might. And he can with the help of these two angels remain immune to the hostility of his carnal passions.

In the being of man these two angels are from the celestial world, and the self and desire, from the terrestrial world. The intention of the former is to purify the soul, while that of the latter is to build up the body. And among the angels, two kinds are always involved in conflict in the town of body. Sometimes the celestial angels, who are God's army, are victorious with divine assistance and hold sway over the self with its longings and sometimes the terrestrial kind, Satan's group, get the upper hand because of Satanic misgivings and sensual desires, with the result that God's group is vanquished. The scene of the battle is the heart. Assistance to the soul comes from the heavenly angels who support the religion, while the body is helped by the earthly rebels, who are the devils. Patience against sensuality implies faith. If it is strengthened so that it subdues sensuality and bodily lust and endeavours to eliminate the foes of the faith, then it indicates that the help came from God's party, and he will figure among those who practised patience and entered the fold of crusaders. If he gives way to indolence and cowardice and hesitates to battle against bodily lust, and does not with patience fight God's enemies, he will be one among Satan's party.

And these two angels are witness to each word and action on the part of every individual of the human race and they record all speeches and actions of

the man in the heavenly book. The pages of the book they open on the day of minor doomsday, which is the death of the body, and on the second day, final Doomsday, when all men will collect and about which the Almighty says in the Qur'ân:

وان علیکم لحافظین کراما کاتبین یعملون ما تفعلون

Exegetists are of the opinion that the reference here is to these very two angels with one of whose guidance man is put on the path leading to eternal bliss and with the other's help goes to eternal misfortune. This fact is what the believers call gratitude which is one of the blessings of the faith and call it patience in its combat against Satanic force and in strengthening divine cause. According to these people patience and gratitude are synonymous with each other which appear as two different words.

And now that you understand this issue, know then that scholars have expressed conflicting views on the primacy of patience and gratitude.

Fazeel bin Ayaz and Hasan Basari and Sufiyan Suri and Junaid Baghdadi alongwith eminent followers are agreed that patience is superior to gratitude, while another school of thought considers gratitude as superior. Ibn-i-Atta the First was in the beginning of the same opinion. Finally, he converted to Junaid's viewpoint. Some regard both as one and the same. And some are of the opinion that its operation varies depending on varied circumstances. And each school has put forth arguments on the rightness of its belief. And all of them are unable to explicate the truth. The explanation depends on two principles:

The first principle:

It is this: Derive the meaning from the surface of the verse and the traditions with no attempt at research. And this is an appropriate method used by preachers. They speak according to people's level of mind. And they avoid discussing complex issues because of men's defective understanding, for the purpose of their address to common people is to improve their condition. So they talk to them keeping their calibre in mind. Just as an affectionate mother avoids feeding her infant varied items of food and delicious dishes because of its lack of capacity and weakness of its powers, similarly, it is the duty of religious scholars to talk to people according to their understanding. That is why the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ says:

نحن معاشر الانبيا امرنا ان نتكلم الناس على قدر عقولهم

And common people's understanding cannot go beyond the explicit rules of the *sharî'ah*. Common traditions call for patience, and if those traditions which refer to importance of patience are compared with those traditions which underline the importance of gratitude, those concerning the importance of patience are many more. As a matter of fact there are many explicit words which indicate the importance of patience.

The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said:

يوئتى يوم القيامة باشكر اهل الارض فيجزيه الله تعلى جزاء الشاكرين، ويوئتى بالصبر اهل البلاء فيقال له: اترضى ان تجزيک كما جزينا هذا الشاكر؟ فيقول: نعم يا رب. فيقول الله تعلى: انعمت عليه فشكر وابتليتک لاضعفن لک الاجر عليه فتعطى اضعاف جزاء الشاكرين

"On the Day of Judgment the most grateful believer of earth will be summoned. Then God will give him the reward for the grateful. After this the man who was the most patient of the afflicted ones will be brought forth. Then God will address that feeble man thus, 'O my devotee! Are you as happy at your reward as this grateful devotee is at his reward?' The feeble man will burst out saying, 'O God! A humble, insignificant man like me cannot think himself worthy of appreciation, whose sins render him unworthy of any reward! Whatever you offer — remedy or pain — my solace is in remembering you. I am beyond joy and sorrow. God's merciful speech will be a balm on the injuries of the poor man, 'No, no! We tended his plant of delight and comfort with the water of bliss, and showered on him chastity and mercy. In life you always drank the poison of misfortunes instead of the nectar of kindness and reward. You put on with resignation the dress of oppression and cruelty. You bore severity and hardwork from all directions. And you put up with humiliation from all and sundry. Today is the time when we will reveal to the men of the world your beauty and will give you a reward double that offered to the grateful devotees. We will exalt your honour among those who performed righteous deeds, and will give you infinite reward for your forbearance'".

وفی الخبر عن رسول الله ﷺ قال: ابواب الجنة کلها مصراعان الا باب الصبر فانه مصراع واحد و اول من یدخله اهل البلاء امامهم ایوب علیه السلام

The Prophet صلى الله عليه وسلم said: "All the doors to Paradise have two panels each except the door of patience which has only one panel. The first group that will enter through this door will be that of the afflicted led by Hazrat Ayub (A.S.)

And whatever has been said about the primacy of poverty is the cause of the importance of patience, because just as gratitude is related to bliss and affluence, similarly patience is related to penury and misfortune.

The second principle:

O dear! Know that comparison between two ambiguous matters is not possible without comparison between their adjuncts and components, and between their elements, if one has to find out about their tendencies towards each other. And branches of learning, circumstances, actions — all are components of the faith. Likewise, organization of patience and gratitude lies in these very facts. And when the components of patience are compared with those of gratitude, then because of diversity of conditions they are sometimes same and sometimes different. For example, the units of branches of learning are different, and the highest unit among these units is knowledge of the Almighty, which is the ultimate in human bliss and spiritual bounties. And other branches are a means to achieve this holy knowledge. Some branches in a sense go with it, such as exegesis, the traditions, and other branches go with it through other relations, and each branch whose mediations between that

branch and knowledge of God are minimal, that branch of knowledge is nearer and superior to that holy knowledge. Understand in the same light other rules, conditions and actions. Trance is possible when spiritual reality is comprehended which wipes away from the heart the impurity of worldly affairs... and makes the heart fit to receive Divine Splendour and enables it to go through spiritual events. In glass-making and burnishing industry a blacksmith has to perform various tasks like breaking, melting, beating, moulding, making round, widening, cleaning and adding lustre. And a task which is close to burnishing, is more refined and elaborate. The same is true of the heart. Anything that is close to illumining the heart is more subtle and elaborate. However, actions reinforce the qualities of the heart and transform it, their effect not being these two things: either they darken the heart which inclines it towards earthly things thus denying it light, which is another name for sin, or alternatively, their effect cleanses it of all impurities and taking on wings of courage flies beyond all impediments and providing the heart with means of cleaning, they take the heart to the stage where things are revealed to it. This is called loyalty. These sins and loyalties which darken and burnish the heart are of various levels, this because of conflicting views.

And now that this fact has become clear, know then that when the knowledge of the patient man is compared with the knowledge of the grateful man, sometime one tends to the other and sometime they are equal because both tend to the same reality. For example, patience is sometimes shown in devotion and sometime it is shown in avoiding sin, and this stage demands that patience and gratitude should converge for patience in devotion is to express gratitude in devotion. So these two virtues are connected to devotion,

and both though varied are two names of the same reality, as the reality of gratitude is expressed over God's bounty which is the aim of wisdom, while patience is holding on to the cause of good in contrast to the cause of evil. So, as already mentioned, here these two terms imply the same thing. And precedence of one thing over itself is out of the question. This is in brief meant by the synonymity of the terms.

Now, the primacy of the gratitude over patience. For example, the indication of patience of a blind man is that he will not complain but will be resigned to God's will. And because of his blindness he will not think of participating in some sinful acts. A seeing man's gratitude over his sight is that he will not let his sight abet sins but will use his sight for devotion. Both these things are not possible without patience. This is how the two merge into each other, that is patience merged into gratitude both becoming one entity. But since the seeing man considered this and then set his eyes on the wonderful creation of the Almighty and studied with plentiful advantage « سنريهم أياتنا فى الأفاق وفى انسهم حتى يتبين لهم انه الحق », and from this observation drew near to God, and the sun of God's favour attracted his being, a dew-drop, into the Sea of Oneness, so there is no doubt that the gratitude is in terms of hierarchy far superior to the blind man's patience. If this were not so, Yaqub and Shuaib's level would be higher than that of Ibrahim and Musa. And so it comes to be that man's perfection would consist in his deprivation of his faculties. But this is not possible for each organ of a man is a means for him to achieve the bliss of the other world. This is how gratitude is superior to patience.

The superiority of patience over gratitude: Take a rich, grateful man who does not use his wealth for living a sinful life. As far as he can, he spends it in charity, the rest he spends on his luxury. There is no doubt that a patient man who is starving is superior to this rich man, and here patience is superior to gratitude, because the poor man in extreme penury, broken-hearted and sipping the bitter stuff of failures greets with resignation his misfortunes, a condition which requires perfect strength and stamina. But the rich man who avoids evil-doing but who has loosened the reins of his self in the plain of longings and who has lawfully earned money to spend for achieving his objectives, loses owing to his affluence sight of certain unlawful things, although in rejecting ill-gotten wealth the rich man too has practised patience, but the courage and strength which is shown by the poor but patient man lights up his soul and he is perfect in his faith and belief, and any quality whose effect strengthens the faith is necessarily superior and when this is understood, it will be clear that each observation of a perfect man has a reason to it, though in certain contexts.

O dear! Now that you have understood the reasons of difference between these levels and of the superiority of patience and gratitude and the disparities between their varied contexts, now know that in the strengthening of the faith which comes from patience, there are three conditions in respect of combating and struggling against passions and of victory and defeat:

The first condition is this: the religious impulse defeats motives behind passions. Under the dominance of passions one loses the energy and stamina for fighting. And the religious impulse gets the better of the host of devils, who are God's enemies, and drives out of the metropolis of body the troops of

passions. A victory of this kind is not accomplished without patience. And that is why it has been said: He who is patient is victorious. And this victory comes but to the fighters of the Kingdom and to the chosen people of God who are close to Him and are true devotees. These are the people who all their life walked steadfastly the straight path and so were secured against defamation and repentance and given the glad tidings of safety. And the Almighty has this to say about these dignitaries of the faith and kings of the realm of belief:

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون

And such people are very rare. In every age, the number of such people is not more than a few. And even then, the wretched, ignorant people do not recognize their worth. Rather they are wary of their instruction and counsel. The imperfect people mistake the devotion of these perfect men for the sword of oppression. But seeing their patience in the face of oppression the sanctity and solace of the true seekers is enhanced. The fire of their enthusiasm melts the cold, frozen men in the furnace of penance and devotion, and their strong hands turn into elixir of good fortune insignificant stuff of those treading courageously the divine path. And their instruction carries those wandering in the wilderness of impiety to the pinnacle of glory, and these men close to God immerse these thirsty people roaming in the desert of separation into clear waters of union:

زین خرابی گر تو میخواهی که آبادی شوی — جهد کن، تا بندهٔ فرمانِ آزادی شوی

در دلِ پر نور مردی، جای گیر و غم مخور — کز دلِ پر نور او ناگاه، دلشادی شوی

در وفای کاملان، چون کوه ثابت کن قدم — ورنه اندر راهِ ایشان چون کاه بر بادی شوی

If you wish to come out of this wilderness and settle down, strive to pledge yourself to a liberated man. Find your place in the illuminated heart of a spiritualist and live in freedom from sorrow, for the heart filled with his light will provide you with joy. Be as firm as a mountain in your loyalty to those who have achieved perfection. Or else you will be blown off like a blade of grass.

The second condition: It occurs when the self and its longings predominate in a way that motives underlying the faith lose their vigour and motives behind seeking religious bliss get totally paralyzed, and the reins of the self are taken over by the devils, and forces of evil which are opposed to the truth and accomplices of the devils swarm in the metropolis of the body, and resources of the faith which are on God's side despair of fighting against the enemies. And this is what happens with most people الا ما شاء الله . And this group belongs to the negligent people in the valley of ignorance, and to the ignorant people in the wilderness of negligence, whose desultory minds are slave to greed and whose flawed selves are under the yoke of earthly pleasures. Their carnal passions and superstitions have demolished their house of faith, and the disasters attending their physical titillations have pushed these unlucky people into the gorge of remorse. They have gone astray from the path of salvation because of the fraud played on them by the sensual self. The accursed Satan's deception has brought them into the desert of depravity and

misfortune. Their defiled reason has nothing to do with the essence of the faith, nor have prohibitions of the *sharî'ah* any impact on their darkened selves. Since they are worthless, God has forbidden their company:

فاعرض عن من تولى عن ذكرنا ولم يرد الا الحيوة الدنيا ذالک مبلغهم من العلم

The ignorance and stupidity of this unfortunate group is indicated by the fact that in order to carry out their passions and longings they all their life make their lazy and feeble reason concoct excuses. And they keep saying: "God is merciful, and He according to .... is our surety and what He has written down in our fate will definitely happen independently of our efforts. And when a mentor advises them to seek eternal bliss, they say: "God is Merciful". These unfortunate men have subordinated the truth to Satanic passions and have put their angelic reason under the dominance of animal forces and beastly might. These people resemble a man who throws a believer in an infidel's prison. In fact the man is so accursed and cruel that he hands over the child of his guardian to his enemies, for in all creation selfishness and greed are staunch enemies of God, while reason is, of all-created things on Earth dearest to Him.

If the dog of your self is under your control, be sure that Paradise is yours. This dog, worse than a dog, is your enemy. So do not buy illusions from your enemy. Ring the bell of your patience and raise an alarm. Follow your faith, do not enslave yourself to a monster. Turning your back on passions is real lordship, and giving up desires is prophetic strength.

The third condition: Striving and resistance never get detached from the soul of a man. Sometimes it is passion which dominates the impulse of faith, and sometimes it is the impulse of divinity which by the will of God predominates, defeating passions. Such people are middle-of-the-roaders, who are always battling against Satan and self and passions — all enemies of the faith — neither completely vanquishing the enemies nor will they open the gates of the city of their body for the enemies of the faith. God in the Qur'ân speaks of them in this manner:

وأخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا عسى الله ان يتوب عليهم

"You, seekers of eternal salvation, and you following the path of faith, who used to grapple with self and impulses of greed and passion in the battlefield of struggle, and who mixed the antidote of loyalty and devotion with the potion of evil and sin, at God's court you will deserve salvation, and God's grace will reach you to the goal of bliss". From the point of view of strength and weakness in the matter of religious victory, this group can be seen in these two positions:

First position: The religious impulse at the time of achieving victory over greed demolishes all unlawful things and removes from the dress of being all sinful impurity with the soap of atonement. When the self reverts to its earlier position because of carelessness, he once again falls into misfortune.

Second position: When the religious impulse conquers satanic forces, one can patiently oppose certain desires and give up certain unlawful things

but while giving up some, he feels difficulty like a man giving up adultery but not being able to stop drinking, or can give up lying but cannot stop backbiting.

Owing to power and weakness of patience shown in actions and deeds men of patience have a difference because in each action and condition, man needs patience. And a man's actions fall into two categories: loyalty and disobedience. Loyalty too is of two kinds: obligation and ... And disobedience too is of two kinds: forbidden and undesirable. So patience is obligatory in discharging loyalty. Likewise, observing patience in doing forbidden things is a sin. And to show patience in avoiding unlawful things is desirable and also showing patience in facing torture caused by the desirable thing is undesirable, and showing patience in torture caused by forbidden things is forbidden. Therefore patience is of five kinds: obligation, and ... and desirable and undesirable and forbidden. Of these the first three are desirable, while the last two are forbidden.

And just as the devotee in devotion cannot ignore patience, similarly, he cannot ignore patience in sin and disobedience. However, in devotion, the devotee is in these three conditions, and in all three he has to show patience:

First condition, before action: In this condition the devotee has to rely on patience so as to correct his intention and earnestness, and has to show patience at the hypocrisy and in his determination for sincerity of his intention. And this kind of patience to scholars and explicators and veteran scholars who are acquainted with the essentials of intention and sincerity and with the disasters of the hypocrisy and deception of the self, is the toughest of

all other kinds. That is why the Prophet صلى الله عليه وسلم related the rightness of all actions to the rightness of intention, and said:

الاعمال بالنيات ولكل امرى ما نوىٰ

"Verily, the actions and their essence rest on intention. And everyone will get the fruit of his actions according to his intention, sincerity and rightness of his determination". And God has stated in the Qur'ân:

الا الذين صبروا وعملوا الصالحات

He gave primacy to patience over right action. This points to the rightness of this assertion.

Second condition: This is when action is in progress. And for one who acts principle, conditions and protocol, and compulsory presence of the heart with patience until the accomplishment of the act — all are necessary. Similarly, patience is required in order to stay away from the disasters of laziness and bad faith. Here the doer of the act must rely on patience. The verse نعم اجر العاملين الذين صبروا is glad tidings for those in such a condition. This is a reward that is the most desirable given from our court for those who showed patience in matter of protocol and fulfillment of conditions until the act was accomplished. And that is why the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

استتمام المعروف خير من ابتدائه

"Accomplishing good work is better than starting it".

Third condition: This is after the act is accomplished. In this condition the performer should not take pride in regarding his act as great, and should keep himself from expressing feelings which smack of hypocrisy and deception and should save his self from this by observing patience, for talking of loyalty does not bring in reward but leads to destruction.

ان الله تعلى يقول لعباديوم القيامة: الم تكونوا تتوقعون السلام الم تكونوا اتقضىٰ لكم الحوائج؟ لا اجرلكم اليوم قد استوفيتم اجور كم

Hazrat Ali رَضِيَ اللّٰه عَنْهُ تعلـــي is reported to have said: "God will address hypocritical devotees on the Day of Judgment thus, 'You are the people who obeyed us in order to serve your own ends, and in this way expected from others salutation and adulation. This way you fulfilled your needs. So you got your reward for your loyalty in the world itself. Today there is nothing for you'".

Second kind: This is a devotee's disobedience and sinfulness. Patience over such actions is all too clear. Not following the demands of sins and challenging steadfastly the motives behind desires is characteristic of perfectly righteous men and is a crusade on the part of God's forces. The Prophet صَلَّى وَسَلَّمَ عَلَيْهِ اللّٰهُ said:

المهاجر من هجر والسوء والمجاهد من جاهد هواه

"An emigrant is he who does not perform improper acts and does not make an improper speech. And a crusader is he whose heart is happy at the victory of the faith and defeat of Satanic forces". This kind of patience is one

of obligations. And refraining from a sin to which one is habituated is the toughest of all kinds of patience, for to wise men, habit is a fifth nature. If this sin has a tinge of sensuality in it, the Satanic forces become more strong and the religious impulse has a tough time fighting it away. And if the causes of this kind of sin connected to sensuality are there or if these do not cause a strain on the self — like maligning, falsehood, backbiting and self-exhibition and praise — no one except God's favourites can stay off from them. Of these sins, the most serious is backbiting. For those who indulge in it, two purposes are served: one, to negate someone, and two, self-affirmation. And the combination of these two leads to the plying of the tongue with ease. And gradually one gets used to backbiting till one finds it impossible to give it up. Getting used to it and through its repetition, the greedy lose the sense of its ugliness so much so that if in the gatherings of readers of the Qur'ân, and in the gatherings of jurists, somebody is dressed in silk, all those present who want to stay apart from him, do not dislike him nor disclaim him although he indulges in backbiting. The Prophet صلى الله عليه وسلم says: "Backbiting is more serious than adultery". And one who cannot restrain himself from backbiting in his social dealings nor exercise patience in avoiding it, it is better for him to stay aloof from company, for doing that is easier than being silent in society with others, and tolerating seclusion is much easier than tolerating the flames of Hell.

And when misgivings, negative thoughts and false images and useless longings predominate, motion of thoughts becomes more easy for the self than motion of the tongue. And this disaster does not end when one goes into

solitude but rather intensifies. And to stay away from this is not possible without strong faith.

As for tolerance of the forbidden: This is tolerance of cruelty. It is like a man having a design on another's wife, and the husband tolerating this. Or, someone murders a weak man and he can stop him but does not. He is actually tolerating his act. This tolerance is forbidden. The man who tolerates this is a sinner, for it is obligatory on him not to tolerate opposition to the *sharî'ah*. And since for the man who shows patience, the criterion is the *sharî'ah*, patience in anyway is fifty per cent of the faith.

O dear! Know that whatever one gets in this earthly life has two aspects: either it is desirable to the self or it is forbidden. In either case the man cannot be indifferent to patience.

The first aspect is that it is desirable to the self, like health and safety, and wealth and property, and having a large number of servants and ample means. In each of these things, the man needs to have patience. And it is characteristic of a man that he gives a free rein to his self and runs it in green pastures and induces its heart towards various delights and gives it freedom to do unlawful things and his sensual self engages in varied joys and often tends to defiance, sinfulness and oppression because ان الانسان ليطغى ان رآه استغنى. Some spiritualists say that every true believer can have patience at a misfortune but to patiently give up pleasure and comfort is characteristic of God's favourites. When Iraq, Syria and Egypt were conquered, the Prophet's صلى الله عليه وسلم companions engaged in affluence and administration in every city, and said:

ابتلينا بفتنة الضراء فصبرنا وابتلينا بفتنة السراء فلم نصبر

"When we were poor and starving, we observed patience. Then we got involved in luxury and we could not resist it". That is why Almighty God cautioned His devotees against wealth and family:

لا تلهكم اموالكم ولا اولادكم عن ذكر الله

"It should not so happen that your wealth and your family should distract you from remembrance of God. It is your remembrance of Us that is the key to the doors leading to Our bliss and is the lamp showing you the way to great heights". And since a number of people were involved in this disaster, God in His characteristic way cautioned them:

الهكم التكاثر حتى زرتم المقابر

"Excess of wealth and desire for it occupied your mind and you forgot Us. When you draw near your grave, you will awaken". This awakening should have happened earlier so that you would have walked the way to salvation. So, as a matter of fact real men are those who do not behave like silly children and indulge in earthly debauchery, and do not turn prosperity and success to the wealth of sin, and do not stray into the desert of calamity in pursuit of comforts and enjoyment, but in prosperity do rest contented within the parameters of the *sharî'ah*. They should refrain from relying on excess of wealth and property, and should not be taken in by earthly vanity and be fond of physical delights. They should believe that whatever earthly possessions they have is all a loan, and that before long God's angels will end their hold

on these. And when this happens they will have to bear the agony of its deprivation. Alternatively, if they cut themselves away from all this, they will have eternal salvation.

Only he will achieve this bliss who will so end his wealth for God and will on the physical plane treat others with kindness and gentleness, and will use his tongue sincerely and have an understanding heart. In short, to rest contented with happiness, since it is connected to authority, is more difficult than bearing starvation.

Have you not seen that starving contentedly in the absence of food is easier than staying contented when food is available? That is why thoughtful people have said:

ومن العصمته ان لا تقدر

"Not having authority and strength is an avenue to chastity and purity".

Second kind: Those occurrences which are forbidden for the self. These have two types:

Type one: This is conjoined to one's control like worship and sin. This has been mentioned.

Type two: Misfortunes and disasters: This too has two kinds: One, that which was not in one's control when it started but which afterwards one can stop like forgiving an oppressor and not taking revenge on a persecutor. Two, that whose beginning and ending is not within one's control like diseases, sorrow and psychological and physical and financial hardships.

However, the first kind whose beginning is not within one's control but which can be ended is something like this: a person commits a wrong, psychological or financial, to somebody or harms him in a practical manner or saddens him by using obscene language. Here forgiving and not taking revenge is for the aggrieved person desirable and sometimes his greatness. But it is desirable if the defaulter is his father, or his teacher or his master. In such cases forgiveness is desirable.

Second kind: If he against whom the sin has been committed forgives, it is his greatness, whether he is in status equal to him or inferior. That is why God asks the Prophet صلى الله عليه وسلم to teach the believers:

واصبر على ما يقولون واهجرهم هجرا جميلا

This is why, when once the Prophet صلى الله عليه وسلم was distributing the spoils of war, one of the Bedouins stood up and said: "In this distribution God's will was not taken care of". The Prophet صلى الله عليه وسلم heard this. His صلى الله عليه وسلم face grew red from anger. And he صلى الله عليه وسلم said: "Blessings on my brother Musa, whose followers caused him more grief and he bore with it".

The companions of the Prophet صلى الله عليه وسلم used to say: "We did not regard as genuine the faith of one who did not bear others' persecution". And when Jibreel was telling the Prophet صلى الله عليه وسلم to touch the heights of good behaviour, the Prophet صلى الله عليه وسلم asked him about those heights. Jibreel said:

من قطعک واعط من حرمک واعف عمن ظلمک

"The essence of these heights is this: Connect yourself to him who severs his contact with you. And he who denies you good, give him joy by showering your kindness on him. And he who extends his hand of injustice to you, your forgiveness to him".

The second kind of misfortunes calling for patience is that whose beginning and conclusion are not within the believer's control, like the death of children and friends, destruction of property, pain and sorrow, loss of health because of multiple diseases, and other problems. To face all these patiently is to be on a high station. Ibn-i-Abbas said: "The Qur'ân mentions three stages of patience: First, patience in regard to obligations. There are three hundred stages of such patience. Second, patience in regard to what God has forbidden. There are six hundred stages of such patience. Third, patience at the beginning of a misfortune.

There are nine hundred stages of this patience. The primacy of this stage, although one of virtues, over other stages which are obligatory is due to the fact that every believer who is true can patiently perform his obligations and abstain from what is forbidden, but facing the intensity of misfortunes is not possible without the spiritual power of those who are strong-willed, determined in their belief and are pious and obedient souls. That is why the Prophet صلى الله عليه وسلم used to pray:

ومن العصمته ان لا تقدراللهم انى اسئلک من اليقين ما تهون به على مصائب الدنيا

"O God! Give me that belief whose strength makes earthly disasters easy".

The Prophet صلّى اللهُ عليهِ وسلّم said:

اذا ابتليت عبدى ببلاء فصبر ولم يشكذنى الى عواده ابدلته، لحما خيرا من لحمه ودما خيرا من دمه فان ابرائته ولا ذنب له وان توفيته فالىٰ رحمتى

"God says, 'When somebody from our court is involved in trouble, he makes it a habit to face it with patience. And he does not complain of us to anybody who makes inquiries. We clothe his body with spiritual flesh which is better than physical flesh and cause the spiritual blood to run in his system which is better than the physical blood. Then if we cure him, we remove from the hem of his courage the dirt of his sins, and if we take his life, we take him to the destruction of comfort and pleasure'".

روى عن داود عليه السلام قال: الٰهى! ما جزاء الحزين الذى يصبر على المصائب ابتغاء مرضاتک؟ قال: جزائه ان البسه لباس الايمان فلا انزعه عنه عبدا

It is said that Dawood said: "'O God! What reward is there for that poor sorrowful devotee who shows patience for your pleasure in facing calamities which come to him from you and which he only complains of inwardly?' God

said, 'His reward is that we will wrap his pious heart with the robe of faith and this great and infinite bounty we will never snatch from him'".

O dear! There are three levels of patience at misfortunes.

First level: The patient man, although the misfortune makes him sour in the heart, will not exaggerate expression of his grief by tearing his clothes, clawing his face, of his disconsolation, restlessness and wailing and weeping, and will not change his habits in matters of use of bedding, clothing and eating, and will not demonstrate that his woe is greater than another's, and when he bears in mind these things over which he has control, the sourness in his heart which is something beyond his control will not cause his sliding from the level of patient devotees. In *Sahih Bukhari*, it is stated that when Ibrahim, the son of the Prophet صلى الله عليه وسلم, died, the eyes of the Prophet صلى الله عليه وسلم filled with tears and these trickled down. Abdur Rahman bin Auf رضي الله عنه said: "O Prophet of God صلى الله عليه وسلم! You had forbidden us from weeping". The Prophet صلى الله عليه وسلم said: "This is the sign of God's blessings which emerges from the heart and shows through the eyes, and this is attained by only those devotees who are endowed with God's grace".

Second level: The patient man reflects on infinite, chaste bounties and blessings which are promised by God to those who show patience in their misfortunes, and contrasts his ordinary discomfort with those eternal blessings. And when he is in no doubt about his great reward, the deprivation of his earthly things and psychological comforts will not leave him disconsolate. It is like a man giving another a glass bead so that in the future

he might get for it an expensive diamond. And once he is sure of getting it, he is all too willing to give away that glass bead, and he is not reluctant to give it.

Third level: The eternal sun illumines the devotee, a speck, with one of His special lights and the chamberlain of honour and dignity removes from his head earthly veils and the turbulent waves of honour immerse the droplets of his longings into the sea of intimacy and belief, and guidance puts before his eyes the mirror of love so that in it he can see the desire of his Beloved and he steers clear of the dirt of earthly desires, and aligns his desire with that of his Beloved. And he studies on every page of phenomena the secret of كل ما يفعل المحبوب محبوب. This is true of God's true friends. The second fact is the way with the pious and the first with the seekers. No weapon is as good as saving time and observing devotion for the seeker determined on decimating the enemies of the faith. The crossing of Satanic misgivings and psychic apprehensions in the heart is like the crossing of the air in the pots. Have you not seen that when a pot is filled with water, there is in it no room for the air? And when the level of water goes down, the pot is proportionately filled with the air simultaneously. Likewise, every heart filled to the brim with God's laws has no room for Satanic misgivings. However, it becomes a race-course for the devils to the extent that it becomes neglectful of religious learning. God says: "He who forgets Us even for a while and immerses his self in the darkness of derilection, We appoint over him a devil who takes him into the wilderness of remoteness from where he binds him with shackles of heedlessness and rains on him misfortunes". That is why the Prophet صلى الله عليه وسلم said: ان الله يبغض الشاب الفارغ .This is so because when the heart of

a young man is emptied of religious impulses, it becomes a dwelling-place for the devils. And that brings dishonour with it. It has been said that Husain Mansur Hallaj was asked while he was being put on the gallows:

ما التصوف؟ قال: هی نفسک ان لم تشغلها شغلتک

Therefore, the greatness of a patient man is that he should resist each action that is undesirable and bear each action that is desirable.

And behaviour is of two kinds: external and internal. To show patience at inner behaviour is the best of all other kinds of patience, for it is like a flying army, while external behaviour is overground troops. The internal patience is permanent, which does not end until the soul leaves the body, because the behaviour of seekers of perfection is, whatever it be, nothing but patience. However, conditions, exigencies of age, and geographical differences vary, and because of this variation, the virtue of patience has different nomenclature. And everywhere according to the characteristics of the place, it is called differently. For example, if it is patience at physical misfortune, it is called *sabr* (patience). Here it is not called by any other name. If patience is resisting the delights of the belly and the genital parts, it is called abstemiousness. And if it is tolerating something from a stranger, it is called self-control. Contrary to this is defiance. It is a fight or murder, it is bravery. Contrary to that is cowardice. And if it is suppressing anger it is meekness. Contrary to this is the betrayal of secrets. And if it is some earthly occurrence, it is large-heartedness. Contrary to this is crampedness. If it is to keep a secret, it is faithfulness to a secret. Contrary to this is betrayal of a secret. If it is

excess of wealth, it is austerity. Contrary to this is greed. If it is patience at lack of delight, it is parsimony. Contrary to this is avarice. And so on and so forth. When a perceptive man considers the matter, he will see in this virtue most chapters of religion. That is why, when on an occasion the Prophet صلى اللّٰهُ عَلَيْهِ وَسَلَّمَ was asked about faith, he said: "It is patience because its essence consists in good behaviour".

And a host of people are there who lagged behind the way of eternal bliss because with the levity of their self and through carnal gratification they kept themselves from it. And they paid little attention to it, which sundered their connection with it. And not knowing of the combination of learning and action, they could not set the thing right.

There are many reasons which keep one from researching into patience. And since it varies from context to context, it calls for variable cures. For example, a man is dominated by his libido which keeps him from perseverance in devotion and he inclines to rebellion and sinfulness. In order to weaken his libido and to strengthen his patience, the person needs five things — three to debilitate his passion and two to bolster his patience.

In order to weaken his libido, he should first of all see to the virility of his semen and avoid those permitted articles of food which stimulate it. He should dilute the intensity of his fluid through fasting and through eating frugally when it is time to break the fast. Secondly, he should end the means which arouse the passions — and what causes the arousal is looking at pretty faces which stir the passion for the look stimulates the heart and the heart stimulates the libido. The remedy is constant loneliness, and avoiding

watching beautiful faces. That is why the Prophet صلى الله عليه وسلم said: "A glance is a Satanic arrow tempered with poison. There is no shield that can stop this arrow, except the fact that the eyes should be protected by going into loneliness and privacy. Thirdly, one should content oneself with a little of the gender that one is drawn to, and for most people this is the best remedy. This is so because most individuals are made so that if they do not eat, they grow weak and so are incapable of devotion and their libido does not let up. That is why the Prophet صلى الله عليه وسلم preferred this to other remedies:

عليكم بالباه فمن لم يستطع فعليه بالصوم

'Bah' according to the dictionary means cohabitation which means 'marriage'. This means marriage is enjoined upon you. Getting married you will forestall evil. And if you cannot marry, then fast. Therefore the foremost remedy is to cut the supply of food for the unruly animal, so that it is enfeebled and will stop being indocile. A second remedy is: cover up barley and fodder so that the animal is not able to see it and thus grow restless. And a third remedy is: Give him a little fodder so that he develops adequate resistance.

However, the strengthening of the impulse of faith is of two kinds: inducing the self to take to chastity and piety for their benefits here and hereafter. This can be achieved through the depth of insight and through contemplation. That is one should reflect on those signs and traditions dealing with the importance of patience as already quoted. Also, one should reflect on good people, pious people and the first four caliphs and their virtues and the

importance of their achievements, and how they fulfilled their obligations and bore misfortunes for a few days and thereby achieved eternal bliss and everlasting bounties and whose miracles, and conditions became a means of instruction for the world and those living in it. He should also reflect on the conditions of oppressors and unfortunate sensualists who got involved for merely a few days in satanic dangers and mental doubts and illusions and became conceited by achieving pleasure and physical gratification. And finally the sword of death massacred those contemptible people, and threw on their heads the ashes of misfortune strained through the sieve of calamity. Almighty God's honour made those wretches drink the *sherbet* of humiliation and deprivation, and the wrath of God held those heedless people up for the world as examples from whom to derive a lesson. He who is out to seek eternal bliss will, through contemplation of these examples undoubtedly strengthen his faith.

And the second kind is this: that he should gradually make his religious impulse, which is patience, defeat the passions and in case pleasures begin to predominate confer victory on the impulse, for gaining experience in rigorous work, and pursuing daunting expeditions only reinforces courage. And this is why the stamina of those who lift heavy loads and cultivate the land is double that of jurisprudents and pious people, as the latter's stamina is not firm through long experience.

And this reality which concerns patience at physical movements can remove the impediments. However, moral motion, which is the involuntary motion and struggle of the self, unintelligible being and nothingness or non-achievable future — this is waste of time and dust on the mirror of heart. For

the devotee, the lustre of his heart is the means to achieve perfection and his life is his wealth. One of the characteristics of the essence of the heart is that in each breath which he takes in life he can through contemplation understand one mystery among other mysteries of God which becomes for him the key to the eternal abode and heavenly kingdom. And if he makes this essence murky by his carnal desires, he fails to achieve the bliss of knowing these secrets, and this is his stupidity and infinite anguish. And he cannot achieve liberation from such a calamity unless he goes into perpetual loneliness, calls himself to account in each breath that he takes, and withdraws from his family, and runs away from his wealth and fame, separates himself from relatives and friends and shuns the company of others, and sits apart in a lonely corner of his house and rests contented with that quantity of food which is essential for his survival and recites حی الذی لا یموت .

What is needed after contemplation of eternity is a spiritual odyssey between earth and sky, and reflection and reading of pages of the world and observing the workmanship of the Universe and knowing about the hierarchies of angels, humans and jinni. And when the beauty of Nature reveals itself and when the door of bliss opens, fanciful thoughts of the self will fall apart and the Satanic troops of fraudulence will be routed and from the valleys of grace the divine breeze will blow spreading its scent and the lightning of divine praise will illumine the perception of the seeker and the garden of the heart will be lighted up by divine illumination, and the cool, clear water of faith will silence the tumultuous, boiling cauldron of passions and clouds of consolation and contentment will soothe the lasciviousness of the self and heavenly light will put on the powers of the self a spiritual dress. Such events and such bliss

manifest themselves only by the will of God. This is like coming by game and spoils of war whose excess and deficiency depends on what is in one's store. Often it so happens that in spite of great endeavour, what one gets is small. and often it so happens that one gets plenty even though one has put in little effort, for the doors of heavenly treasurehouses are God's emotions and the keys to these doors are the perfume of God, whose acquisition is not within the control of the devotee. However, what is upto the devotee is that he can cleanse his heart, turn his back on the affairs of the world and take time off for introspection and calculation of time. Although not even one day or one moment goes without the coming in of His emotion of bliss and of His perfume, why do they come in excess or in deficiency that is known to none. Nothing lies in the hands of the devotee except for this that he should hopefully look for the rain of God's gifts all his time with all the conditions attached to them. And just as in spring there is hope for rains and just as the clouds have an impact, similarly, one looks for the divine perfume and conferment of titles and heavenly rains according to God's ways.... for these conditions keep flowing into the hearts of the seekers and the light of these blessings descends into the eager souls and both are doors to spiritual treasures but which are closed under the locks of passions and desires, and the impediments in their way are caused by a desire for pleasure. One is away from them because one is himself responsible for these impediments, and denies himself the bliss on account of his carnal desires.

You are in the immortal waters, and yet are seeking water. You are atop the treasurehouse and yet are wandering in starvation. You are searching for your beloved's alley, but do not know that you yourself are that alley. You are

the flower in the garden of God's union. What are you searching for in the fire of avarice?

A tradition says that God sent a revelation to Dawood: "O Dawood! Tell them whose hearts are blind, that they should not demand that we should bring down from the sky the diamonds of Our mysteries or unearth those lying buried in earth, for We have very wisely made your hearts treasurehouses of the heavenly secrets and have deposited there the cash of Our greatness by way of safe-keeping. But you have buried it under the earth of sensuality and passions and have put upon it huge boulders. Let the carcass of sensuality lie in the garbage of the world, and deriving proper etiquette from spiritual men teach it to your souls so that they are good enough for your court and so that we send down the gardens of your hearts, the showers of our blessings and take the clear and sweet water of our secrets from the spring of your hearts and make it flow across your tongues.

جعلنا الله من عباده الطاهرين ورزقنا جزاء الصابرين بفضله ورحمته انه قريب مجيب

Chapter Ten

Concerning condemnation of pride and anger and virtue of meekness, and forgiveness which are calamities and essentials of governance and sovereignty. And kinds of pride and its existence and essence and signs of its disaster and causes of its appearance and its removal.

قال الله تعلى: ساصرف عن أياتى الذين يتكبرون فى الارض بغير الحق

In order to intimidate people who are upside down in the valley of pride and those unfortunate men engaged in rebellion, God says: "Before long, we will put them behind veil which will stop those proud renegades from receiving divine perfume and will deprive rejected rebels of the spiritual splendour and will bind shameless oppressors by fiery chains". In the expression ..., there is a reference to those who aspired without virtue after greatness and who joined crusaders in the field of religion, all too eager to lay their claim to their greatness without power. Hence Jaffar Sadiq said:

ان فيک کل فضيلة الا انک متکبر۔ قال: لست بمتکبر ولکن کبرياء الحق قام منی مقام الکبر

"Those who destroy their self in the ephemeral world and cleanse their being of human frailties and dump the offal of existence in the corner of annihilation, after they are made to drink the bitterness of death, will be provided with nectar of eternity, and in the Divine Court, some will be adorned with the dress of meekness and humility and some will be clothed in

the dress of honour and greatness. When in their state of wakefulness, these signs are made to manifest themselves in their life, common men, as good as quadrupeds, misconstrue them as their pride.

But the knowing researcher knows that this is in fact conferring honour on them and is a glimpse of Divine light which exudes from their holy bodies. Neither are they self-centred nor do they care about others' acceptance or rejection, nor can they do anything about the manifestation of these virtues but

يفعل الله بهما يشاء ويحكم ما يريد

Hazrat Ali عَلَيْهِ تعلـــي اللّٰه رَضِي, the gateway to knowledge, fountainhead of humility, the eagle of the eternal world, Amir al-Mumineen, said:

ما احسن تواضع الغنى فى مجالس الفقراء رغبة فى ثواب الله واحسن من ذالك تيه الفقراء على الاغنياء ثقة بالله

This points to the same truth. The pride of the affluent is because of their mental haughtiness and earthly facts which is without a truthful basis, as is mentioned in the Qur'ân. The pride of a pious man is for God and from God, and this is the best form of poverty. And this fact is symptomatic of the firmness of his faith. You should know from this that what is pernicious for an ignorant, careless man is a sure sign of the perfection of a spiritual man.

And it has been said that Yahya Ma'az Razi used to say: "Showing pride to one who is proud of his earthly wealth is absolute humility". Here the pious man's pride is antithesis of pride. It is written in *Sahih Ahadees*: "When you see heedless, arrogant people, treat them with pride because that will

cancel their arrogance, and if the pious man's pride in this situation were not a devotion, the Prophet صلى الله عليه وسلم would not have recommended it".

عن ابی هریرةؓ قال، قال رسول الله ﷺ: یقول الله تعلی الکبریاء ردائی والعظمة اذادی فمن نازعنی فی واحد منهما القیته فی جهنم

Abu Hurairah رضي الله تعـــالى عنه reported that the Prophet صلى الله عليه وسلم said: "God says, 'Godliness is a veil for Our beauty, and greatness is the veil of Our perfection. He who will contend with Us in Our court over either of these attributes with his carnal desires and Satanic deception, his accursed life we will throw into the sea of Our wrath and his dirty body will become fuel for Hell'".

عن عبد الله بن عمرؓ قال، قال رسول الله ﷺ: من کان فی قلبه مثقال حبة من خردل من الکبر کبه الله فی النار علی وجهه

Abdullah bin Umar رضي الله تعـــالى عنه reported that the Prophet صلى الله وسلم عليه said: "Any deviant lowly person who considers his pernicious self worth anything in Our court, God will consign that unfortunate man's ugly body into the torture of Hell and subject him to humiliation".

عن ابی هریرةؓ قال، قال رسول الله ﷺ: لا یدخل الجنة من کان فی قلبه مثقال حبة من خردل من کبر

Abu Hurairah رضي الله تعـــالى عنه reported that the Prophet صلى الله عليه وسلم said: "He who feels pride, even if that be as small as a grain of ..., and

does not promptly eradicate it, will not find his way to Heaven which is the abode of chaste people".

وعنهٗ قال، قال رسول الله ﷺ: يحشر الجبارون والمتكبرون يوم القيامة فى صورة يطئوهم الناس لهوانهم على الله تعلى

Abu Hurairah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "Sightless, oppressive and heartless men will be raised on the Day of Resurrection in the form of ants so that they are humiliated and trampled upon by people as they .... God's creatures in the world.

وعن عمرو بن شعيب عن ابيه عن جده عن رسول الله ﷺ قال: يحشر المتكبرون امثال الذر يوم القيامة فى صورة الرجال يغشاهم الذل من كل مكان يساقون سلى سجن فى جهنم (يسمىٰ) بولس يعلونهم نارالانيار يسقون عن عصارة اهل النار

Umaroo bin Shuaib رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ reported that his father reported that his grandfather reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said: "Hot-tempered, proud men will be raised like ants on the Day of Resurrection so that they face humiliation from all sides and taste torture from all directions. Then these accursed people will be shooed away like ants and flies so that they will come upon a well in Hell called Bolus, and every moment they will be made to sip pus oozing from those in Hell and they will be burnt in the fire of Hell, and in full wrath their accursed bodies will be reduced to ashes, that is the fire compared to which all other kinds of fire in Hell are like water. The lives of proud men will live in the same fire.

وقال رسول الله ﷺ: من فارق روحه جسده وهو برىء من ثلاثه دخل الجنة: الكبر والدين والغلول

The Prophet صلى الله عليه وسلم said: "The muck of pride and the blackness of oppression, and the malice of dishonesty are impediments in the way of dignity. He, whose self is free of these three vices, will be eligible to go to Heaven".

وعن ثابت بن قيس الانصارىؓ قال: يا رسول الله ان الرجل يحب ان يكون ثوبه حسنا ونعله حسنا. فقال ان الله جميل يحب الجمال. الكبر بطر الحق وغمص الناس

Sabit bin Qais Ansari رَضِيَ اللّٰه عَنْهُ تعلـــي asked the Prophet صلى الله عليه وسلم: "O Messenger of God صلى الله عليه وسلم! One would like to have decent clothes and shoes". The Prophet صلى الله عليه وسلم said: "God, the Absolute Beauty, who is beyond deficiency and loss, desires that men should appear to be beautiful, and a believer's adornment will not lead to pride and loss. Rather what is undesirable pride is that one does not give any importance to God's command, and deems other believers as insignificant".

وقال رسول الله ﷺ: اهل النار كل جعظرى جواظ مستكبر مناع

And the Prophet صلى الله عليه وسلم said that those who will inhabit the lowest levels of Hell will be mean, proud people who are greedy and miserly, who spend their life in amassing wealth and sell away the profit of religious rights for earthly profit.

وعن ابی هریرةؓ قال، قال رسول الله ﷺ: یخرج من النار عنق له اذنان تسمعان وعینان تبصران ولسان ینطق یقول: وکلت بکل جبار عنید وبکل من دعا مع الله الٰها آخر وبالمصورین

Hazrat Abu Hurairah رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صلى وَسَلَّمَ عَلَيْهِ اللّٰهُ said: "On the Day of Resurrection when people will gather together, there will appear from Hell a head along with its neck and all will be frightened. The head will appear with two ears with the power of hearing, two eyes which can see and a speaking tongue and will say, "I have been appointed over three groups of men: those who have given a free rein to their self in the field of ignorance; defiant proud men and self-willed infidels; and those who make images of frozen things".

وقال رسول الله ﷺ: لا یدخل الجنة جبار ولا بخیل ولا سیئی الملکة

The Prophet وَسَلَّمَ عَلَيْهِ اللّٰهُ صلى said: "He who brags to God's devotees or imposes on himself the curse of miserliness or unnecessarily harasses the weak, will remain away from divine bliss and will not sit in the shade of tuba.

وقال رسول الله ﷺ: بینما رجل یتبختر فی بردته قد اعجبته نفسه، خسف الله به الارض فهو یتجلجل فیها الی یوم القیامة

The Prophet وَسَلَّمَ عَلَيْهِ اللّٰهُ ىصلّ said: "When an unfortunate man who has been wandering in the desert of ignorance prides himself on his good dress, and the disease of his pride is intensifying, God's hand pushes him down into the chasm of anger, and the storm of God's wrath extinguishes the lamp of his

salvation, and he is hurtled down until Doomsday into the abyss and his prosperity is eclipsed by the darkness of his distance from God.

وعن ابي عمرؓ قال، قال رسول الله ﷺ: ينظر الله الى من جر ازاره خيلاء

Ibn-i-Umar reported that the Prophet صلى الله عليه وسلم said: "God averts His blissful look from that ignorant man who puts on flowing dress out of his sense of pride".

وقال رسول الله ﷺ: لا يزال الرجل يذهب بنفسه حتى يكتب فى الجبارين فيصيبه ما اصابهم من العذاب

The Prophet صلى الله عليه وسلم said: "The ignorant, stupid man constantly honours himself so much so that he includes his name in the list of oppressors and like them, he makes his sensual self taste the bitterness of eternal torture".

وقال رسول الله ﷺ: ثلاثة لا يلكمهم الله يوم القيامة ولا ينظر اليهم عذاب اليم: شيخ زان، وملک كذاب وعائل مستكبر

The Prophet صلى الله عليه وسلم said: "There are three men with whom God will not speak on the Day of Resurrection, and will not wash away their sins with the water of mercy, but will make the accursed men taste harrowing torture, and will punish them with severity —adulterer, old, false ruler and ill-natured, conceited, needy man".

وعن اسماء بنت عميسؓ قالت: قال رسول الله ﷺ: بئس العبد عبد تخيل واختال ونسى الكبير المتعال، بئس العبد عبد تجبر واعتدىٰ ونسى الجبار الاعلىٰ، وبئس العبد عبد سها ولها ونسى المقابر وابلىٰ

Asma bint-i-Ameesh رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صلّى وَسَلَّمَ عَلَيْهِ اللّٰهُ said: "Evil is that believer who behaves like the ignorant, proud man and strengthens the evil tree of pride and keeps himself from God's presence. Evil is that believer who exceeds the limits of pride and disobedience, and ignores the Almighty's command. Evil is that believer who spends his time in anxiety and negligence and has no care of his grace getting dismantled and dilapidated".

وقال على كرم الله وجهه: ان الله تعلى يوكل على كل عبد ملكا اذا تكبر قال له: اخساء فقد وضعك الله فهو فى نفسه كبير وفى اعين الناس احقر من الخنزير

Ali رَضِيَ اللّٰه تعلـــى عَنْهُ bin Talib said: "In His Wisdom God has appointed for every individual an angel so that he removes him from the path of pride and oppression and brings him to humbleness and loyalty. And when the evil self of the devotee deflects from the path of loyalty towards pride, the angel drives him away like a dog from God's presence and prevents his soul from receiving the perfume of God's good will. Then that accursed man thinks that his evil self is great but in the eyes of people he is worse than a pig".

O dear! Know that pride is one of the attributes of sensual self and deserves to be condemned. It is of two kinds: internal, which is called temper, and this is the real pride; and outward, which is the actions of the organs, and

these are the branches, twigs and fruit of the internal pride. And the inner pride is the cause and source of outward actions, and it is born out of a desire to feel superior to others because he believes he has a status and thinks that another man too has a status. But he considers his status superior to the other's His self becomes expansive which makes the other dwindle in his status. That is why the Prophet صلى الله عليه وسلم used to say in his prayer:

اللهم انی اعوذبک من نخفة الکبریاء

It is said that a man sought the permission of Hazrat Umar رضي الله عنه تعلـــي to lecture to the congregation after the morning prayer. He said: "I am afraid lest you should get inflated and think no end of yourself". Pride in this sense is different from self-love, for manifestation of pride is not possible without another's observation, while self-love does not epend on another's observation. And a man who discovers in himself some earthly ability and in this favour of God has not thought of its decline because the joy of its achievement is so overwhelming, is in love with himself even when there is nobody there with him. But pride implies a condition which one finds himself in when he believes he is better than another, and the first stage of this condition is that he believes that in comparison to himself another is very insignificant. And when this idea gets fixed in him, he regards him as his attendant and slave, and believes that he must serve him. And when this feeling is at its highest, he avoids, because of his self-love, being served by him because he thinks he is no longer good enough to serve him. And this is the ultimate in pride, because God in His Perfect Wisdom calls to His court sinners and oppressors ..... And this feeble, unfortunate man full of ignorance,

negligence and humiliation feels ashamed of being served by one like himself. One of the perils of this attribute is that owing to inflation of satanic sensuality black smoke is generated which rises up and in it the inner eyes are clouded and all doors of faith, which are keys to Heaven, are shrouded from his vision and the result is that those doors close on him. The Prophet's صلى الله عليه وسلم saying لا يدخل الجنة من كان فى قلبه مثقال ذرة من الكبر points to this reality.

Know that all vices — anger and malice and jealousy and hypocrisy and quarrels and falsehood and backbiting and talking on one's back and animosity and hatred and stinginess, and self-love — all of which are keys to Hell, emanate from pride. And since pride is the essence of anger, and anger is a spark of God's wrath, and the property of fire is that a slight movement of its particle can set the whole world aflame, therefore, of necessity, a mite of pride caused the blazing of Hell, which is foremost in the worlds of fire:

ان الذين يستكبرون عن عبادتى سيدخلون جهنم داخرين

So, the severest and worst type of pride is that which creates a hurdle in acquisition of knowledge of religion, acceptance of truth and obedience of God's command and causes the closure of doors of eternal bliss on the proud man and whose predominance makes the evil lives of pitiless men liable to God's wrath.

اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق و كنتم عن أياته تستكبرون

"The angels of the upper world will address on the Day of Resurrection the disgraceful, proud people thus: 'Today is the day of your humiliation and your arrest and your torture and disgrace because of your evil character. While in the world you used your tongue, which was a means of our mention, talking evil and irrationality and persecution". And this indicates that pride is a disease, a rebellion, in which the proud man sometimes ignores God's command and so is guilty of pride against Him and sometimes is guilty of pride against people through force and falsehood, and sometimes through not believing in prophets. The infidels of Makkah used to say:

لو لا نزل هذا القرآن على الرجل من القريتين عظيم

Because of extreme animosity and jealousy they repudiated the prophethood of Abu Talib's orphan nephew and preferred affluence to God's law, and chose earthly fame rejecting eternal bliss, and because of slumping morale aligned with Waleed bin Mughaira and Abu Masud and owing to deafness could not hear the high-pitched sound of Muhammad's drum which even earth and sky could not accommodate. So, naturally because of their inner blindness, descended the verse:

صم بكم عمى فهم لا يرجعون

And a group of people who were extremely wretched and cruel and deviant and because of their riches thought it beneath their dignity to associate with revered men of faith and front-rankers of the community like Ammar, Salman, Bilal and saying so they behaved most shamelessly

اخئولاء من الله عليهم من بيننا Since they lacked in perception, they considered acquisition of petty, earthly objects the be-all and end-all of their life. And spiritually blind men of the world set great store by fame and wealth, and consider hypocrisy and arrogance as ultimate possession. They see respect and reputation in nothing but sensuality. Like flies, they like to sit on the carcass of the world and nothing else. If you observe a most ordinary, evil man with perceptiveness, you will see that all his circumstances and actions, his gestures, looks, conduct, mannerisms camouflage his pride which he dare not express.

The manners in which pride can be hidden are many, and also how it can be expressed. There are ten ways in which it can be concealed, and seven in which it can be displayed.

First manner: He squats down, or sits down with one leg over the other, or reclines against a cushion, and most times, shows no respect for mates, scholars and relatives and while sitting observes no etiquette. It is reported in the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's traditions that one of the Bedouins came over to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and saw him sitting at the sheet in the kneeling posture. He said: "O Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of God! What posture is this you are sitting in?" The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "I am a devotee and am sitting as a devotee ought to". It is said that Shaikh Abu Hafs used to say to his companions: "What is apparently good behavior towards people is at a deeper level good behaviour towards God. He who does not behave properly towards others remains spiritually deprived of the blessings of devotion".

Second manner: While walking, he swaggers. Sometimes he places his hand on his belly, sometimes he holds the hem of his gown in hand, and sometimes he puts his hand on his back and walks with pride. All this is due to his pride and is a symptom of his inner evil. It is said that Mutarraf bin Abdullah, who was one of the eminent followers, saw Muhallab dressed gorgeously and walking elegantly in his days of affluence. He said: "Man! What way is this of your walking! Do you not know that God regards a man walking like this as His enemy?" Muhallab said: "Do you know me?" He said: "Yes, you originate in an insignificant drop of semen, you end up as a stinking corpse, and the intervening period is one of excrement and impurity". Muhallab apologized and repented.

Third manner: He would like others to stand in front of him. Hazrat Ali reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

من اراد ان ينظر الى رجل من اهل النار فالينظر الى رجل قاعد وبين يديه قوم قيام

And this tradition is .....: "He who wants to see one among hellish creatures should see one who is seated, while others are standing in front of him".

Hazrat Ans رَضِيَ اللّٰه تعلـــى عَنْهُ said that to the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ companions no one was more dear than the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and when they saw him, they did not stand up because they knew that he hated that.

Fourth manner: Walking alone on the road he considers undignified, and he wants somebody to follow him. Abu Darda used to say: "A devotee

gets farther and farther away from God when he desires that while he is walking someone should follow him".

One day a large group of people were following Shaikh Hasan Basri. When the Shaikh saw them, he forbade them, saying: "A believer loses his peace of mind from this". And Abu Imama Bahili reported that he said: "One day we were walking behind the Prophet صلى الله عليه وسلم. When he heard our footsteps, he said, 'Walk in front'. We said, 'O Prophet صلى الله عليه وسلم of God! How can we do that?' He said: 'Yes, I heard the sound of your shoes. I feared that might generate a feeling of pride in me'".

Fifth manner: He believes it is wrong to visit scholars, kind-hearted people, saints and pious men who promote the religion, and due to the evil of pride aroused by earthly gain, denies himself spiritual advantage and eternal bliss, and does not follow in the footsteps of pious men of the past. There is a story which says that when Sufyan Suri reached Ramla, Ibraheem Udham sent a man to him to say: "Please come and narrate to the saints a few traditions of the Prophet صلى الله عليه وسلم so that they are able to hear them from you personally. Sufyan came and reported some traditions. He did not feel hurt. They asked Ibraheem: "Why did you ask such a revered man to come?" He said: "I wanted to test his humility."

Sixth manner: He regards as inappropriate Muslims sitting next to him and near him, and wants them to sit in front of him as the needy sit. The Prophet صلى الله عليه وسلم used to sit where he found a gap among his companions, and there was no fixed place for him. Likewise, there was no fixed place for the first four Caliphs. And when the Bedouins came from the

deserts, they could not distinguish them from others until they asked who the Caliph was.

Anas رَضِيَ اللّٰه تعلـــى عَنْهُ reported that a slave girl of Madina would catch hold of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's hand and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ did not release his hand from hers upto the place she took him to, and listened to whatever she had to say.

Seventh manner: He keeps aloof from the sick and those afflicted by misfortune and does not eat and drink with them, and avoids their company and hates, the thought of seeing those in affliction. A tradition says that a man came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ while he was eating food. The man was suffering from smallpox with his skin having fallen off his limbs. Men with whom he sat drew away. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ made him sit next to him and had food with him. One of the men present expressed his disapproval. God involved him in the same disease. Ibn-i-Umar did not disallow the lepers to share food with him.

Eighth manner: He considers it beneath his dignity to perform necessary domestic chores, and does not acquit himself of the responsibilities of his family. All this is the result of his pride and points to his ignorance and stupidity.

Abu Sayeed Khudri رَضِيَ اللّٰه تعلـــى عَنْهُ reported that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ would feed his camel and tie it at home, and sweep the house, milk the goat, repair the shoes and clothes and worked the grinding mill with the servant until the latter got tired, and ate with the servant. It is reported that one day a guest came to the house of Umar bin Abdul Aziz. It was night and he

was writing something. The lamp began to go out. The guest rose to set it right. He did not allow him to do so and said, "A guest is not supposed to work". The guest said: "Shall I awaken the servant?" He said, "He has just gone to sleep". Umar bin Abdul Aziz stood up and lighted the lamp. The guest said, "Amir-ul-Mumineen, you got up yourself?" He said, "Yes, I did it myself. I was Umar then and came back and I am Umar even now. I did not lose my dignity by doing this little job".

Ninth manner: He does not carry essentials for his home like meat and sweets and vegetables, etc. This is against what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the companions and the followers and the elders of the faith did. A tradition in *Saheeh* says that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bought necessaries for his home, carried them himself, and brought them home. And when the companions wanted to carry them, he would not let them do so. And Hazrat Ali said: "Carrying things for one's family does not detract from the merit of a meritorious man". Abu Obaidah Jarrah رَضِيَ اللهُ تَعَالَى عَنْهُ was the Amir of Syria. When he went to the bathroom, he carried his jug and undergarment himself. And Sabit bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ said: "I saw Abu Hurairah, while in his prosperity, carrying a bundle of faggots walking in the market-place. When I got near he said, 'O son of Abi Malik! Make way for me to go'". One of the companions said: "I saw Hazrat Ali buying meat for one dirham during his caliphate, and tucking it in a corner of his turban. I said, 'O Amir al-Mumineen! Give it to me so that I carry it'. He said, 'The father of the family has more claim to carry it'.

Tenth manner: He is fond of dressing himself gorgeously, and goes to the extreme while selecting his colours. And he considers it a sign of

greatness. He considers soiled clothes as an indignity and dislikes ordinary clothes. This is because of his pride. The Prophet صلى الله عليه وسلم said: "Wearing ordinary clothes, that is cheap clothes, is part of one's belief". And a tradition says that during his caliphate Hazrat Ali was reading his sermon on the pulpit. He had patches on his clothes. Some companions snubbed him for that. He said, "It is no problem. There are three advantages in this. One is able to cover one's shame which is its objective. And it keeps the heart secure against pride. And the believers follow it". And Hazrat Maseeh said: "Sophisticated dresses arouse pride in one's heart". And Tawoos Emani used to say: "When I wash my clothes there is some change in my heart until they get soiled again". And Sayeed bin Swaid said: "I saw Umar Abdul Aziz leading prayer in the mosque on a Friday. After the prayer, he sat down. He wore a shirt whose breast were four patches, two in the front and two in the back. I said, 'O Amir al-Mumineen! God has bestowed caliphate and kingship upon you. If you wore different clothes, where would be the harm?' For a moment he bowed his head, and then said, 'The best kind of patience is that which shows in quick temper, and the best kind of forgiveness is that kind which is practiced in might and authority'. And the Prophet صلى الله عليه وسلم said: "He who gives up for God adornment, and good clothes, and takes to humbleness and modesty, and moves away from self-adornment and rebellion to God's sweet will, and comes out of the desert of pride and oppression and puts himself on the path of loyalty to God and of modesty, it is God's right to adorn him with the attire of Heaven".

And this pride whose details have been given is the mother of all pride. It has a substance and branches which are rooted in the self, and it is

suppressed by greed and conceit. As for the causes of its manifestation, these are mental suspense and curiosity is not imaginable except through that man who takes pride, for the display of pride takes pride on someone merit that is there in him among other merits. And there are seven general causes for it. Two are religious and five earthly. The earthly causes include pedigree, and good looks, and authority and property and fame; while the religious causes are knowledge and reason. Now follow details of these causes and their explanation along with their remedy, God willing:

The first cause is pride in pedigree, for he who is descended from a high family often looks upon those who like him do not belong to the elitist class, even though they be superior to him in learning and action and are more venerable and dignified. Among this group are the ignorant people who regard most people as slaves and servants, and avoid contact with them. And when the smoke of wrath eclipses their inner vision, their speech reeks of evil and impurity. So when they accost others, they say, "O you lowly man! O you black man! O you rustic!", and so on. The remedy to this disease is these two things: One, know that this all springs from stupidity, for deriving respect from another's perfection is sheer ignorance. Arabic proverbs state:

And he who prides himself on the pedigree, if he is himself of a lowly nature, and deficient in qualities, then the eminence of his forefathers, their nobility will bring them nothing but loss and ill repute. And how can the virtuous circumstances and actions of the elite benefit the undesirable conduct of the flawed people? As a matter of fact the connection between a flawed son to his ancestors is like that of a contemptible worm generated out of a dignified person's excrement. And there is no difference between a worm born

out of a man's excrement and another born out of the excrement of a donkey or an ox. Both are equally mean and low. Dignity and nobility are attributes of a human being, and not of a worm. The second remedy is this that he should focus on his own birth and recognize his personal genealogy and he should know that his immediate parent is dirty semen and his remote ancestor insignificant dust. And praising him God says: "He who knows for sure that his origin is that base dust which debauches and evil-doers trample upon their feet, and which worthless and ignoble animals kick off under their hoofs, will never take pride, nor will he ever think of doing so. And he should know that dignity and superiority behoves only spiritualists and pious people.

It is said that one day two men were proudly discussing their genealogy in front of the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ. One of them said to the other: "....". The Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Two men came to Moses and refered with pride to their respective ancestors. One said to the other, 'I am the son of so and so and he was the son of so and so...' He traced his genealogy, back to nine generations. What do you think you are?' God sent this revelation to Moses, 'Tell that person who is expressing pride over his ancestors that all the nine people he mentioned are in Hell, and you are the tenth to follow them'". This is why the Prophet صلّى اللهُ عَلَيْهِ وَسَلَّمَ said: "It is necessary that people should abandon that group of people who pride themselves on their ancestors although they are charred in Hell. Those who in their abysmal condition sniff stench and regard excrement as their food, God reduces them to the level of defiled worms, no, rather worse than these'.

The second cause is pride in one's good looks. This kind of pride is often the characteristic of women and it becomes the cause of backbiting,

vilification and sarcasm, and also a means of hatred, jealousy and loose talk. It becomes the hobby of such a person often to backbite, and to talk ill of others. And the remedy for this disease is that such a person should stop looking at things like an animal and give up worshipping good looks. And he should see with his inner eye and with justice the animal and bestial qualities in his heart which render the mirror of his heart blind and dark and which refuses to receive heavenly light. And he should see the muck which has contaminated all his organs — excrement in his intestines, urine in his urethra, phlegm in his brain, spittle in his mouth, muck in his ears, blood in his veins and bile beneath the skin of his face. And if he does not excrete twice a day the impurity inside him and does not wash himself clean of it, he will be humiliated. He will spew out the stench of his faeces and he will himself get fed up of his life. And if he considers truly he will know that his origin is in base semen, present charged with faeces and end a dirty corpse. And what he regards as beauty is in fact the moss grown on a garbage bin which will turn, with a whiff of disease and the flash of lightning like small-pox, measles or leprosy, his beauty into ugliness.

The third manner is pride in one's strength and authority and courage. The remedy here is that he should reflect on those woes and diverse illnesses which attack a human being. He should consider that if a single vein in his body has a pain in it, he writhes in pain and finds it hard to cure it. And he cannot for all his strength and stamina remove a fly from himself. And if an ant gets into his ear or nose he will die. And if he contracts fever, his strength will turn into laziness and weakness, and if it comes to carrying a load, he will lag behind an ass and ox. He should in fact convince himself that taking pride

in something in which an animal has excelled him and with which he cannot even drive away a mosquito is the ultimate in ignorance and stupidity, and amounts to shamelessness and presumption.

The fourth manner is pride in wealth, and this is characteristic of kings who have treasures, riders, armies, and of landlords who have expansive plot of land, and of merchants who have property and money. And among these whoever is a little inferior, is looked down upon and is asked: "What do you think you are? What is your strength worth? If I wish I can buy you off. All your assets are not worth even what I pay by way of my tithes". And all this is the result of dangers of property, and of the world and ignorance of the greatness of penury. And this is the lowest and meanest form of pride, for the foundation of earthly things is built on the passage of flood waters. And since accidents happen every moment, the foundation is constantly weakened and after the man's wealth is lost, and since there is now no inherent merit in his personality, he loses all reputation among his fellow-beings. He should consider that so many Jews and Christians are far richer than he is. His dignity and superiority which he derives from his wealth may be lost through thievery or fire. Then a Jew will steal a march over him. Above all, it will be a cause of his being called to account and of his punishment on the Day of Resurrection. No sensible man wil regard him as noble and superior.

The fifth manner is pride taken in children and followers and friends and relatives and family line. And this is usual with kings. A person with such pride is like a man who dreams that he has come into kingship, prosperity, authority, magnificence and has achieved beauty. He has servants, pomp and show and riches in abundance and is delighted to have it all. He takes pride.

Suddenly he wakes up and finds himself in a dilapidated, dark house or in a fearful desert with not even a blade of grass and is bewildered with beasts and harmful animals advancing to him from all sides. And from a nearby spot, scorpions, snakes smeared with excrement are approaching him, and his hands and feet are bound by chains and collars of iron. And as the beasts stir, a fear dominates him. And as each snake and each scorpion attacks him he is frightened to his bones. And he is at a loss in that atmosphere. He can neither end it nor find an escape route. Nor he deliver himself out of it. Likewise, when same man works carefully he will know that all earthly might and authority, pomp and show, wealth, opulence is no more than a dream and an illusion.

الناس نيام فاذا ماتوا انتبهوا

The world's accidents are like harmful beasts which tear away the fabric of his comforts. Each substance of his diseases which exists in excess in his system or is latent there is like a snake and a scorpion which through his sensuality and impurity of his pleasures under his temperament is out to kill him. And the person has neither any life in the fantasy of dream nor has he the power to end these fanciful harms. When this dawns upon him, then indeed his pride will vanish and his arrogance which leads the satanic army will break apart.

The sixth manner is pride in scholarship and this is the greatest cause of pride and most ritualistic scholars are afflicted with this kind of pride except of course those who enjoy the protection of the Almighty. The tongue of the

sharî'ah has expressed its primacy, therefore it is but natural that the scholars whose dignity is too well known to the students of the world, will not have any honour from their scholarship unless they are endued with the virtues of modesty and politeness. And most of them take common people for animals and quadrupeds, and consider it proper to secure their services feeling no qualms about employing them as their servants, and do not hesitate to wrong them. And if they commit a mistake in their service, they treat them with pride and look upon themselves before God as superior to them. These attitudes develop because of two reasons:

The first reason is that from the beginning of this condition these people are engaged in formal curriculum like grammar and poetry and mathematics and astronomy and medicine and litigation and disputes and debating. And all these are the cause of greed, jealousy and pride. The more they try to acquire these subjects, the more firmly their evil roots get established in their evil nature. And the receptacle of their temperament fills up with pride and discord. The real scholarship consists in a man knowing the nature of his self and its shortcomings and their pernicious effects, and in making this awareness the key to understanding God, and knowing its ways and seeing the dangers involved in... and becoming aware of the dangers in misfortune and disgrace. He should be convinced that earthly affairs are trivial and should feel disconsolate from the fear of the end. And this is why God endowed religious scholars with fear:

انما يخشى الله من عباده العلماء

And this knowledge wipes away from the mirror of heart the rust of pride and conceit. And whoever achieves this is given relief, humility and relief from fear and is lifted to the level of purity.

The second reason is this that somebody is by nature evil and ill-mannered and before he purifies his self through penance and rigour, he engages with his evil nature in acquisition of learning. So any type of learning which goes into his mind is affected by his evil as is the rain water, which is originally sweet and clean but when it is assimilated in the veins of plants and spreads through branches of trees it is tinged with the bitterness of the tree, if bitter in its origin. But if the tree is innately sweet, the rain water will become sweeter. And God has compared knowledge to rainwater...., which points to the same reality. So knowledge, which is a spiritual exlixir takes on the quality of the receptacle of the human mind. If it is a proud man's greedy and unclean mind, it adds to his greed, hostility and pride, but if it is a humble, pious man's mind, it doubles contentment and generosity, modesty and sense of shame. And Ibn-i-Abbas reported that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Now on a group will come who will recite the Qur'ân but it will have no impact on them, that is, they will not act upon it. And they will acquire knowledge of the religion to brag about it and to take pride in it. And they will say, "We have read the Qur'ân. Is there one who can read it better? And we have understood branches of knowledge. Is there one who can understand them as we have understood them?" Then he said, "These people will become fuel for Hell". The remedy for this is that one should know that the danger that scholarship can pose is greater than that of ignorance. And God's argument is stronger against scholars than against common people. And

kings and governors take a very lenient view of illiterate people living in villages, and the dull-witted and those rustics roaming in wilderness and mountains, but with members and ministers of their court their leniency is not even one-tenth of what it is for the former. This is so because disobeying God's commands in spite of acquisition of knowledge is indeed a very mean and evil thing in comparison to the person who is illiterate.

That is why God likened *Bila'm Baur*, the Imam of his time, to a dog because he defied God and indulged in luxuries. And he said:

فمثله كمثل القلب ان تحمل عليه يلهث او تتر كه يلهث

And He compared Jewish scholars for rejecting the truth to asses, and said:

مثل الذين حمل التورٰة ثم لم يحملوا ها كمثل الحمار يحمل اسفارا

"Where is that pious scholar who is not fond of comfort and who does not indulge in sensuality? And where is that pious scholar who does not use his status for personal comforts?" But when a respectful, pious man, seeker after truth, researcher and sincere performer of good deeds will steer clear of philosophical stupidities, theoretical and contentious issues and foolish words and will apply his energies to the understanding of complexities of theology and divine mysteries, and will not neglect responsibilities which devolve on him as a scholar, the idols of pride and conceit within him will be destroyed and his bad habits will turn into desirable virtues.

The seventh manner is pride in devotion. He who has not acquired knowledge of religion before his worship and has no idea of etiquette of devotion nor of its dangers and who has not had the company of a perfect seeker of truth and has not cleansed himself of his defects and whose scorpions and snakes of evil nature have not been punished by a glance of his mentor and the heat of whose human attributes has not been cooled by the cool water of faith, when such a person engages in meditation, his heart unaffected by revelation of divine mysteries, his soul will be darkened by bad qualities, and he will grow in his being thorns of evil conduct and hypocrisy, and pride and conceit will strike roots in him. Such a man is complacent even when his devotion has gone awry. And through his futile devotion he tries to attract to himself the attention of ignorant people, and looks down upon ordinary Muslims and believes that all others should look to his needs and expects everyone to show him respect at gatherings. And when his virtue is taken away from him because of his pernicious conduct and his reason is overwhelmed by dirty and evil manners, his speech and action exude his pride, and he loses fear of God and is unafraid of God's plans, and looks upon himself as redeemed while others to him are damned, and this is the sign of eternal damnation. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "When you hear somebody saying, 'The people are spiritually dead, know that he himself is worse than others'". Such talk is the outcome of pride. Sometime it so happens that because of his foolishness and ignorance, when he looks back on the past events, he brags, saying, "That man treated me shabbily. That is why

he has come to such a pass". He believes that it is the effect of his miracle. But the fool does not know that thousands of imbeciles and renegades blaspheme against God and the Prophet صلّى اللهُ عليه وسلّم, and that many vicious people and infidels have subjected prophets to persecution, disgrace, abuse, beating and have even killed them, yet God gave them an opportunity for reform and did not punish them. Some of them were even illumined with faith and neither here nor hereafter were they treated badly and with hate. And this arrogant, luckless man, steeped in extreme ignorance and stupidity considers himself superior to the prophets and believes that divine administration is all due to him. It is only appropriate that Satan take pity on such a luckless man, and Jews and Christian ascetics feel ashamed of his actions. Supposing somebody spends Noah's lifetime in devotion and all this while he does not even bat his eyelids, yet even if for a moment he feels himself happy, or considers himself superior to ordinary people because of this, he has actually struck at the very roots of his creed, and has falsified his actions by walking on the paths of pride. And it is stated in a tradition that when this verse was evelaed Hazrat Ayesha asked the Prophet صلّى اللهُ عليه وسلّم:

هم الذين يسرقون و يشربون ويزنون؟ قال عليه السلام: لا يا ابنة الصديق هم الذين يصلون ويصومون ويتصدقون ويخافون ان لا يقبل منهم

According to some exegetists **يؤتون** here is used in the sense of **يعملون** That is, God says, "What those people do — whatsoever they do — they fear that they will have to come into Our presence".

Hazrat Ayesha said: "O Messenger صلى الله عليه وسلم of God! Are these the people who steal, drink and commit adultery?" The Prophet صلى الله عليه وسلم said: "No, you daughter of Siddique, these are the people who pray and fast and give alms and yet are fearful that all this may not be accepted by God".

O dear! In the court of استغنیٰ and self-sufficiency even the devotion of holy angels is mere imagination. And where the waves of the Ocean of Eternity arise, there the knowledge and actions of the entire universe do not matter, and where the gusts of the Almighty's winds are blowing there the perfect favourites' honour and dignity is nothing but drops of humiliation. And the remedy for the heart-rending pain and provisions of the desolate path is this that one should on one's own and through his actions seal his eyes, and burn up in the fire of regret and repentance what one has done and what he has not done. And he should understand the meaning of واللہ خلقکم وما تعملون from the hidden teacher and light the candle of his life with love and divine knowledge.

Wahab bin Mimbah says: "Perfect reason manifests itself when one regards all others better than himself; when he does so, he should hope that God raise him to their level. And when he sees someone inferior to himself, he should say, maybe this person has some likeable quality which will redeem him. And as for myself, I do not know of my fate. When he understands this perfectly well, his pride will leave him, and humility will become his attribute and that height which he sought from the height of pride and which he could not achieve, and whereby he had earned the disapproval of God which had

hurled him down into the abyss of evil and disaster, he will achieve it through his humility. And this is a desirable thing which will become a means of the attainment of his perfection. The Prophet صلّى اللهُ عليْهِ وسلّم has said: "Whoever behaved with humility was elevated by God".

The Prophet صلّى اللهُ عليْهِ وسلّم said: "From among the angels of God two angels each have been appointed over every believer who hold the wings of his intentions. When the believer moves in the direction of pride, they turn his reins another way saying: God! Lower his rank. And when he is humble, they say: God! Exalt him. The Prophet صلّى اللهُ عليْهِ وسلّم said: "He who has humility, God elevates him, and he who has pride, God humiliates him. And he who spends wealth justly, He gives him more wealth. And he who spends extravagantly, He involves him in humiliating need, and he who remembers Him often, He makes him his friend".

It is said in a tradition that God sent His revelation to Musa: "We accept his prayer who considers himself humble while observing Our grandeur, and who does not talk of his superiority among Our devotees, and who keeps bright the mirror of his heart with fear of Us, and who spends his days in remembrance of Us and restrains himself from desires for Our pleasure".

And it is stated in the traditions that Hazrat Isa used to say: "Blessed are the humble! These are the people who will be seated on pulpits on the Day of Judgment. Blessed are those who believe in peace while in the world. These are the people who will be sitting near the casements of Paradise on the Day of Judgment. Blessed be those who kept their hearts clean of other-than-God. They will all behold God in the eternal world".

It is said that Ibn-i-Sammak came into the court of Harun al-Rashid and said: "O Amir al-Mumineen! Your humility in dignity and your caliphate in kingship is more exalted". He said: "Great! Say something more". He said: "He upon whom God bestows wealth and beauty and honour and who helps God's creatures with that wealth and is kind to them and is pious in his good looks and shows humility in dignity, God includes him among His favourites". Harun ordered that these words be written in the ink of gold.

O dear! Know that humility is one of the stages of faith and one of the destinations of the believers. And as you have been told in the chapter on good manners that each thing has two bad aspects, with the middle being laudable, similarly humility too has two bad aspects — one, its excess which is pride, and the other its deficiency which is disgrace. Its middle is modesty which is a desirable virtue, and what has been said are details of its excess. And just as its excess which is pride is evil, similarly its deficiency, which is humiliation is also evil. For example, if a sweeper or a tanner goes to a religious scholar, and the latter stands up and makes him sit in his place, and takes care of his shoes and stands to attention before him, then this is an act of humiliation, and doing so is pride in its deficiency. And it is stated in the tradition: .... This verse makes reference to this fact. What is desirable is observance of moderation. Such humility is fine in presence of relatives and friends, but to the lowly it is an insult. And the truth is among people, every one should be treated according to his station in life. A scholar's humility towards a sweeper and a tanner is that he treats them with geniality and speaks softly, and reply to his questions appropriately. And he should try to meet his requirements, and should not think he is superior to him, and should not be fearless of his end.

When all this happens without any strain and he acts in a spontaneous manner, he is then close to the middle path, which is the straight path. Other issues have been dealt with at their proper places, as it ought to be. This in brief is the account of pride and humility.

However, a discussion of evils of wrath, its dangers and the cause of its arousal and of remedying it, and a discussion of forgiveness and tolerance and their importance — all this is a vast subject. But each issue will be briefly alluded to in this chapter, God willing.

Ibn-i-Umar reported that he asked the Prophet صلى الله عليه وسلم: "What is it that can save me from the wrath of God?" He said: "This — that you do not visit your anger undeservedly on anyone".

Ibn-i-Masud reported that the Prophet صلى الله عليه وسلم asked his companions: "In your opinion, what is manliness?" We said: "A strong, courageous man whom no one can defeat". He said: "What you think is true but only literally. And what is literally true is mere fancy to the perceptive. In fact manliness and strength is this — one's goodness and patience getting the better of the demon of anger".

Abu Hurairah reported that somebody said to the Prophet صلى الله عليه وسلم: "O Prophet of God صلى الله عليه وسلم! Prescribe for me some ordinary, little task which would assure me salvation". The Prophet صلى الله عليه وسلم said: "Do not fly into a rage". The man asked the same question again. The Prophet صلى الله عليه وسلم gave the same reply.

Ibn-i-Umar reported that the Prophet صلى الله عليه وسلم said: "God hides that man's vices who withholds his anger from others".

Abu Darda said: "I said, 'O Prophet of God صلى الله عليه وسلم! Direct me to a task that lands me in Paradise'. He said, 'Try not to let your self unleash the monster of anger on anyone'".

The Prophet صلى الله عليه وسلم said: "He who entrusts the reins of his self to the demon of anger is sure to be swept off to the edge of Hell by its sparks".

A man asked the Prophet صلى الله عليه وسلم: "On the Day of Judgment what ordeal would be the toughest of all?" He said: "The wrath of God". He said: "What thing can spare me from it?" He said: "Do not be unnecessarily angry with anybody".

The Prophet صلى الله عليه وسلم said: "Anger is a bit of the fire of Hell. He who douses it with the water of patience, God will exalt him with me".

O dear! Know that anger is a fiery power which God has in His wisdom planted in man's nature in order that he might use it in eradicating harmful things. And its fiery essence in human nature is like fire in ashes. Its food is satisfaction and vendetta.

The quality of this power is this: When one intends to fulfil its objective, the thought of inflicting loss on it lights a fire in his nature, which makes the blood in the heart and the veins boil and it rushes in the upper parts of the body and the effect is shown on the face which is like a mirror.

The effect is shown in three ways: one, directing anger against one lower in position, and being able to execute vengeance on him. In this, the blood surging upwards spreads across the face and its redness shows through the face and eyes. And if the anger is directed at one who is of a higher

station, then hopelessness rather than revenge gets closer to anger and from this the breath gets contracted in the depth of the heart and paleness spreads across the face. This condition is fear, while the earlier condition is wrath. And if the anger is directed at one on a par and he veers between satisfaction and vengeance, his hesitation is reflected in his blood which sometimes spreads and sometimes shrinks. That is why the colour of his face is sometimes red and sometimes pale.

Like other qualities anger is of three levels: excessive, deficient and moderate.

The implication of excess is this that anger is dominant to such an extent that it goes beyond the wisdom of the *sharî'ah* and reason and buries a man's perceptiveness, and snatches from him the power of thinking. The reason of this dominance is either a temperamental fact or a relative fact. If it is temperamental, then the man has it in his nature, and due to his hot temperedness he easily gets into a rage. Its symptoms can be clearly seen on his face. Anybody who looks at his face says, he is angry. Its intensity is neutralized by the coolness of the temperament. If it is relative, then the man keeps company of those who take pride in getting excited, and call their bestial power bravery and manliness, and mention it proudly when occasion offers. And when common people hear about this, they regard it, because of their lack of understanding, a merit and determine to strengthen this quality in themselves and it does get reinforced in them. And in the case of some a wreath of dark smoke generated by the heat of their breath finds its way into the brain, which is the seat of reason and understanding and darkens the source of thought and feeling and the fire of anger prevents the eyes and ears

from listening to good words and good advice with the result that the eyes become blind and the ears deaf. And sometimes it so happens that the intensity of his anger darkens the whole world, and when he hears words of advice, he is further enraged. And sometimes his fiery element in him becomes so dominant that it dries up his temperamental fluid which brings about death. This happens when fear combines with anger.

However, the deficiency in anger is either because of lack of vigour in it or its laziness. And both are bad, as that leads to shamelessness. And one who lacks a sense of shame is a flawed person. That is why the Prophet صلى الله عليه وسلم said: "Sad bin Ibadah is an ardent man, and I am more ardent, and God is more ardent than myself". And God says: ... Harshness indicates shame. And its lack shows a man's impotence. And the impotence indicates absence of shame and ardour. And if his wife and mother and sister he sees being molested and sees vicious people doing vicious things and yet remains placid, that shows his temperament has shrunk and that he is man without a sense of honour. This deficiency needs to be made up. Considering the dangers involved in such deficiency, the Prophet صلى الله عليه وسلم said: "The best people in my community are those who are brainy, who lose temper but soon come into their own". And he who lacks anger deprives himself of the bliss of penance and eternity, as a perceptive devotee through his anger suppresses his libido and restrains himself from pursuing mean desires and sometimes through the dominance of lust suppresses the force of anger and thus blunts it. Therefore in reality the moderate momentum of these two forces swaying over the seekers brings them into the court of the Almighty, thereby enabling them

to achieve an understanding of God. So, just as the excess of anger is bad, similarly its deficiency is also bad. And its moderation is desirable.

And the sign of moderation is that this power is subservient to the *sharî'ah* and reason. And when the *sharî'ah* and reason incite him when shame is at stake he should get incited, and at the time of forgiveness and patience when the *sharî'ah* and reason provide him with calmness, his fiery zeal is dimmed. And he who loses shame and ardour and feels a sense of humiliation and feels that this power has weakened in him, should consult a physician to get it reinvigorated. And he who feels that the power is in excess making him exceed the limits of the *sharî'ah* and inclines to obscene acts fearlessly, he should seek medical advice to break the intensity of his anger and bring back to normality. And this can be done through four ways: first, focus on the pleasure of God; secondly, be guided by wisdom; thirdly, feel overwhelmed by the power of oneness of God; and fourthly, get cured through knowledge and action.

The first way: Focus on God's pleasure, which means, know that God's pleasure is in the fact that one should not subject His creatures to an outburst of his anger. So his seeking His pleasure will subdue the intensity of his anger.

The second way: Know that whatever God disposes is not without His wisdom and that whatever is good for the welfare of His devotee, He fixes that for him. And even if fate spells out his death, it is an avenue to eternal bliss. So this fact dampens the intensity of the anger.

The third way: Whatever happens in life is conflict between good and evil, peace and war, honour and disgrace, hard work and affluence, joy and

sorrow, profit and loss, excess and deficiency. He should see all this with conviction — all this is the will of God. In the stages of life, all creatures are in God's stranglehold, just as the pen is held by the hand of the scribe. This is the spirit of oneness of God. Seeing things from this perspective the fire of anger is subdued. But dominance of the splendour of His Oneness is a rare thing, and he who is privileged with this condition is like the flash of a lightning. And when this condition passes, the self relapses into its usual state and then begins once again the sequence of ways and means. If that condition stayed permanently, the Prophet صلّى اللهُ عليه وسلّم would be the foremost among men. And a tradition says: "When the Prophet صلّى اللهُ عليه وسلّم became angry his cheeks and eyes would become crimson, and he said, 'God! I am human and get into temper as others do. So for every Muslim I abuse in my anger or condemn or beat turn that thing into a means of his salvation'".

Amir-ul-Mumineen Ali reported that never would the Prophet صلّى اللهُ وسلّم عليه get angry over earthly pleasures. But if he saw something that was against the truth, he became so angry that no one recognized him then, and no one could face him in his anger unless they obliterated the falsehood.

The fourth way: A remedy is needed for anger to subside. And five things are useful in this:

First, one should frighten his self with thoughts of divine retribution saying, "God's authority over me is far greater than mine over this person. God's revenge is extremely severe. If I subject this man to my anger, it is possible that this very thing leads me to the Almighty's retribution, and my capture which is infinite disaster and infinite disgrace". Hadees-i-Quds says:

"O son of Man! When in anger, remember Our wrath so that when We capture you in Our wrath, Our mercy gives you security".

Secondly, one should contemplate the consequences of his anger and dangers involved in hostility and vengeance and fighting the enemy through persecution, and he should refrain from destroying the enemy's interests. Although these things do not constitute actions which will be considered on the Day of Judgment and do not make him eligible for salvation since his intention in restraining himself is that he should not run into financial difficulties, and the time he devotes to worship may not be lost, he will get a reward.

Thirdly, he should reflect on the reason which comes in his way of treating the man with patience and forgiveness and incites his anger to take revenge. And it is your self and Satan who take you in with their glib talk and provoke you saying, "If you show patience and restrain yourself, others will regard you as weak and shameless and this will mean your humiliation, and you will be looked down upon". Here one should tell one's self that the disgrace and humiliation on the Day of Reckoning is more severe than that of the world. It is better to avoid being disgraced before God and the angels and the prophets, for men's praise or denunciation means neither profit nor loss for him in this world nor in the other.... But incurring loss in matters of faith leads to a misfortune which has no end.

Fourthly, know that expressing anger at an incident is not for one's own self but for God and regarding one's own desire as prior to God's is

confronting Divinity, and without any doubt the man deserves the wrath of the Almighty.

Fifthly, he should reflect on those traditions of the Prophet (SAWS) which recommend suppression of anger, and observance of patience and sagacity, and prompt his self to seek reward for these things so that the desire for the reward may extinguish the flames of his rage.

And Amir al-Mumineen Hazrat Ali reported that the Prophet صلى الله عليه وسلم said: "A Muslim who practises patience and humility rises to that level which is attained by those who fast by day and keep awake and pray by night. The names of angry men with pride are included in the list of oppressors even if their jurisdiction is limited to their own household and not beyond".

The Prophet صلى الله عليه وسلم said: "He who withholds his anger from others, for him God withholds His punishment".

The Prophet صلى الله عليه وسلم said: "A man who controls his anger, although he could give vent to it, for him God will illumine his heart with the glad tidings of faith and safety on the Day of Judgment". The saying implies that a man who by dint of administrative authority can exercise his anger in an oppressive manner on his weak subordinates closes the way to achieving eternal bliss, and on the Day of Judgment he will get disgraced and will be involved in the darkness of punishment.

O you who tread the path of negligence, just think of the humiliation you will have on the Day of Judgment. Today everyone is looking on your cruelty. But what a pity! Tomorrow you will be dishonoured. How long will

you raise the dust of oppression? How long will you disgrace yourself and shed others' blood?

You dissembler of the world! How long will you show your arrogance? O you bundle of bones weighing four pounds, how long will you remain proud and self-centred? Go on taking possession of the property of the weak. Go on grabbing the belongings of orphans. On the Day of Judgment, when justice will be administered, what excuse will you offer to save yourself?

O dear! Oppression, rebellion and anger and most other vices and indecent behaviour, which are the locks on the doors of prosperity and guides on the path of adversity, are all offshoots and fruit of pride and haughtiness and both are deadly vices. It is incumbent on all to get rid of them. The medicines which strike at the root of pride in lasciviousness and which destroy the root of haughtiness in the contaminated heart are compounded of two principles. First, recognition of the vices of the self, and of the baneful effects of disgrace, contempt, debility and helplessness and calamities which come in their wake. Secondly, recognition of God's divinity and greatness and grandeur, and honour and value and perfect wisdom, and operation of the Almighty's sovereignty. He who becomes aware of these two things and their mysteries, will undoubtedly develop in himself humility and modesty, and he will be in awe and will be endowed with shame, mercy and kindness and affection. And since everybody cannot fly the bird of his courage in heavenly atmosphere and get at the droplets of His mysteries from the sea of revelation and benefit from His attributes, he must not ignore the first principle, which is awareness of the vices of his self, which are closest to his being. And in order to warn those who walk the path of guidance and who are recipients of the

perfume of bliss, God has, while talking about the origin of man's self and its end and its dangers, vices and disgrace, and humiliation, stated in the Qur'ân:

قتل الانسان ا كفره من اى شيئى خلقه من نطفة خلقه فقدره ثم السبيل يسره ثم اماته فاقبره ثم اذا شاء انشره

In this passage there is an explicit reference to human conditions and to man's three stages of beginning, middle and end. So a wise man ought to concentrate on the subtleties of this verse and observe in its light his beginning, middle and end.

However, the beginning is that he should know that before his illusory, worthless being came into existence, many thousand ages had gone by when his unsubstantial being, illumined with the light of eternity was non-existent under cover of nothingness, and there was not even a trace of him to be found on the pages of existence. And who is more insignificant than one whose non-existence is prior to his existence? And is there any thing more base than the disgrace of oblivion and darkness of non-existence? That is why God by the force of ... brought him into existence from dust, which is the basest of all creation. Then He shaped his earthly origin into ugly and low semen. He made his body out of a dirty clot of blood which He developed into a lump of flesh and then moulded its parts into hard bones and draped the bones with flesh and skin. This is his origin — He created him from mere nothingness with the basest substance and brought the quintessence of his being into existence giving him mean qualities so that he knows that the origin of his nature was a dead substance which had no life, nor the power of hearing nor of seeing, and

had no motion nor sensitivity. Nor had it the power of speech nor any other power, nor any knowledge nor any strength. Then Divine Wisdom gave his defects preference over greatness and desirable virtues, such as his death over death, his helplessness over his authority, his weakness over his strength, blindness over his sight, deafness over his power of hearing, dumbness over his speech, poverty over his affluence, and ignorance over his knowledge. This is what is meant by His utterance meant to warn him:

من ای شیئی خلقه من نطفة خلقه فقدره

So that man remains conscious of his base origin and expresses gratitude for the shower of favours he receives from His Ocean.

After giving an account of his losses and deficiencies, He referred to his virtues:

ثم السبیل یسره

So that he knows how He gave him life even after he was a lifeless, obscure thing and how after his deafness he was given the power of hearing, after his blindness he was given sight, and after his penury and need he was given wealth, and after his weakness he was given strength, and after his ignorance he was given knowledge, and after his hunger he was fed, and after nakedness was given clothes, and after his depravity he was given instruction so that he knows about the Almighty's mercy and favour showered on him, and makes it incumbent on him to worship Him, and that he should not allow pride to enter his heart, and should not be guilty of persecuting God's

creatures, and should know that nobody deserves honour, praise, eternity except the Almighty. And he should know that the extremely stingy, weak man should not be defiant, thankless and proud for that would be evil. Even if for all his lowliness, deficiency, weakness and penury, he were in control of his financial affairs or were self-sufficient, his pride, defiance and ingratitude would have a meaning. But God did not give any authority, and did not entrust him with the keys to his objectives, but made him a target of misfortune and disaster and of accidents and eventualities. And He subjected him to deadly diseases, various hardships and conflicts in his nature. Whether he likes it or not, there are elements in him which demolish other elements — sometimes his bile dominates his phlegm which leads to diseases such as tuberculosis, jaundice, fever and headache, while sometimes his phlegm dominates his bile and phlegm-related diseases break out such as facial paralysis, skin diseases. Sometime dryness overpowers moisture and mental diseases occur such as the disease of the spleen, and meningitis and madness. And sometime moisture overpowers dryness and diseases related to cold occur such as dropsy and cold and cough and elephantiasis and so on. He has neither the capacity to benefit himself nor to end his problem, neither to adopt a good thing nor to stop a bad thing. When he wants to satisfy his hunger, he starves and when he wants to hydrate himself, he remains thirsty. And when he wants to get at the essence of a thing, he remains ignorant, and when he wants to achieve an objective, he does not know how to achieve it. When he wants to retain some good thing in his memory, he forgets it and when he wants to forget an undesirable thing, he is haunted by it. Food that he finds savoury, does not suit him. When he applies his mind to something, misgivings of his mind carry him away into sorrowful valleys. He has neither control over his heart, nor does he recognize

his own self. Often it so happens that he desires a thing which spells out his disaster and often he hates a thing which hides his own life. Not a moment passes when his stamina is not at risk and when he does not run the risk of getting struck by paralysis and of losing his sanity and of losing his life. When healthy, he is slave to greed; when ill, he is sad; when asleep, he is negligent and depressed; and when awake he is in sorrow. His affluence makes him defiant, while his poverty involves him in disgrace. He cannot drive away a fly on his own. And if an ant gets into his ear, he feels helpless. Is there a fallen man more helpless than he is? Is there any humiliated person more worthless than he? So much about his middling situation and his status.

But his final condition is that which God stated towards the end of the verse:

ثم اماته فاقبره ثم اذا شاء انشره

That is, his sentient life eventually comes to this that his self and reason and soul and powers of hearing and seeing and knowledge and power, motion and sensitivity, all temperamental and psychic and animal powers which had been kept in his custody by ...., will be taken back from him and he will be kept in his earlier state of stasis. Then like a revolting dead body he will be buried in the darkness of earth where his body which he nourished with diverse delicacies will become food for ants and snakes, and his delicate eyes will become darkened under levels of earth, and time will blind the wings of his aspirations by chains of annihilation and a whole cavalcade of thousands of ages and countless centuries will pass over his dust and nobody will be able to see his name in the documents of existence. As a matter of fact, no

individual in all creation will have any idea of his sign. Sometime potters will make a drinking pot from his clay, and then the pot will break and it will find its way into a garbage bin. If only God let him alone in that state of anonymity! If only God had let him remain in the sphere of nothingness, and if He did not resurrect him to present himself for his account! If only He had not appointed the severe angels over him so that he could not see his evil actions and would not have to listen to the angry speech of the guards of Hell! And would not have to bear the burden of his chains! And taste the bitterness of pus and ...! But there will be those that will reassemble the scattered parts of his being and will resurrect him naked and bewildered from the earth and rain down on him terrific lightinings and will read out to him details of his evil actions in presence of crowds collected on the Day of Judgment. If God does not offer him a drop of His mercy from the ocean of mercy, what will this baffled creature do? Poor fellow will have to suffer tortures of Hell. There will be none to redeem him from torture, nor an intermediary who could relieve him just for a moment. His torture will be of such magnitude that he will consider dogs and pigs better than himself, as these doze off in a state of anonymity and are spared from reckoning and torture. Dogs and pigs have no worth and so nobody would ask them who they are. But their faces do not perturb people. It is stated in a tradition that if the ugliness of a bad man, a sinner and an evil-doer is presented to the people of the world, they will all go into a swoon seeing his distorted face and the torture he is going through. And if the people of the world smell the stench of a sinner, they will all perish. If a drop of the pus and ... which those in Hell will be made to drink is dropped in the oceans of the world all of them will become bitter and will smell foul. One whose beginning and middle are like what you have heard of, and who has to

face this kind of calamity in the end, how dare he let joy have a place within him? Or consider himself superior to others? All prophets and friends of God, seeing these dangers, kept themselves away from sensual pleasures and saw their good only in self-effacement. That is why the Prophet صلى الله عليه وسلم, despite his prophethood, said: "O that Muhammad's God had not brought Muhammad into existence!" And Hazrat Umar said: "I wish I were a blade of grass so that I would not have to go through the tortures of the grave, and experience the terror and humiliation of Doomsday!" And Hazrat Ubaid Jarrah said: "I wish I were a lamb so that they severed my head and ate it but did not summon me on the Day of Judgment!" It is said that Hazrat Dawood deplored himself saying: "O God! My feeble person would not stand the sun of your mercy, how can I stand the fire of your wrath?" this is the state of prophets and guardians. Where do we stand in all this? Fear and suspense is what suits us. However, the sense of fear dominates one in proportion to one's awareness of God and to the purity of heart, not in proportion to indignation, and number of sinful acts. Heedlessness sealed our inner eye to keep it from realizing this danger and the fir of our unruly and defiant actions has burnt our assurance and our vision. And acting upon the wily talk of Satan, we have darkened our understanding and misled ourselves. And by continuously following our sensual desires we have ruined our life and abundance of our sins has desecrated us.

فسال الله العفوالغفورالمنان ان يعاملنا بما هو اهله وان يستر قبائح اعمالنا كما يقتضيه كرمه وفضله انه قريب مجيب۔ والحمد لله وحده۔

Chapter 5
Conclusion

Chapter 5

Conclusion

The rise of Islam in Kashmir in the Medieval period by the hands of Central Asian and sufis brought Kashmir closer with the Central Asia culturally, psychologically, racially, socially, philosophically and politically as well. The ethos of the valley was based more on Central Asia definitely on the Islamic lines rather than on its earlier trends and inclinations. The emergence of Kashmir as an industrious location, well built-up *sarais* for maintaining trade and commerce, its geography, welcoming people, all contributed in making Kashmir grow and develop in the medieval period. Besides people, rulers also maintained direct and good contact with its neighbours. Since the 14th century, the traders of Kashmir dominated the commercial activities all over the world specifically in the craftsmanship.

Since times immemorial Kashmir has been behaving as a multifaceted diamond, because of its extravagantly beautiful climate, great rivers, forests, orchards, lakes, and mountains. These added to the patronage for the development of art and craft among the people of Kashmir, making the crafts of the valley cherished and rewarded gifts all over the world.

The trade links also brought with it a number of important political changes. The politicians got directly involved in referring to Quran and Sunnah, which otherwise they would least care of. They shaped their lives only after consultation with the pious saints to save themselves from any kind of misdeed.

But all this did not happen overnight. Of course, people who worked for it had to strive a lot but to speak of the said progress of the valley without Mir Syed Ali Hamadani is not possible. It was Mir Syed Hamadani who succeeded in opening the eyes of the people of the valley towards Islam, alongwith which came success in trade, politics and society for the people of the valley.

Mir Saiyid Ali Hamadani (1314-1385) commonly known as Shah-i-Hamadan and Amir-i-Kabir, a sufi of the 14th century belonging to the Kubraviya Silsilah, is said to have born at Hamadan, Iran. Syed Alauddin Hamadani, his maternal uncle, was his first teacher and Sheikh Mazadaqani, first spiritual guide. He started his career as a preacher and his main job was to spread the message of Islam. He first concentrated on Central Asia, and then moved on to India, specifically Bukhara, Samarkand, Balkh and Srinagar. He had a great number of disciples as well.

Hamadani, besides being a poet of great repute has several books to his credit as well. Among them *Zakhiratul Muluk, Al-Insanul Kamil* and *Mawaddatul Quraba* are the most prominent ones.

He stressed upon the need to implement the rulings of Quran and Sunnah in our day to day life; emphasized on spreading education, justice, evenhandedness, honesty, integrity, truthfulness and most of all legality. To avoid the lethargy he rejected the traditional mode of supporting saints and sufis and underscored the need to earn through *Halal* means. He went to the extent that he neither accepted anything from anybody for himself nor did he allow any of his disciples for the same.

His impact on the industry of Kashmir is so prevalent and so dominant that 700 years after his death the arts and crafts introduced by him are still not only world famous but one of the main sources of sustenance for the masses of the region. In addition to this he was a prolific political theorist and at the same time a social reformer of the first rank also.

In order to remain attached with the common people, Shah-i-Hamadan shunned the conventional system of *Khanqah* life. His immediate disciples included his son, Mir Sayyid Muhammad Hamadani, his grandson, Mir Kamal al-Din Hamadani who later migrated from Kashmir and settled down at Jalali district, U.P. His other disciples and descendants settled down in the towns of Sind, Punjab, Maharastra and Rajasthan.

The role and impact of Syed Ali Hamadani in Kashmir is evident by the *vard* (recitation) of *Awrad-i-Fathiya*, which was composed by Mir Sayyid Ali Hamadani, and still echoes in Kashmir.

The thesis starts with an introduction as Chapter one. The second chapter of the thesis deals with the role and impact of Mir Syed Ali Hamadani in Kashmir. It is a recorded fact that due to the cultural contacts created through Mir Syed Ali Hamadani between Central Asia and Kashmir during the medieval period, the valley got enriched in the field of industry and engrossed itself in the religious system.

The third chapter discusses some prominent works of Mir Syed Ali Hamadani with the detailed review and annotation.

The fourth and the most important chapter of the thesis is an annotated translation of the *Zakhirat al-Muluk*. This translation is simply carried out so

that the most relevant and important work reaches the en masse, thereby helping people to be confident upon themselves regarding their sayings, doings and performings.

The thesis ends up with the precise and challenging conclusion.

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